

School of Theology at Claremont



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GETTING ONE'S BEARINGS

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GETTING ONE'S BEARINGS

*Observations for
Direction and Distance*

BY
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GETTING ONE'S BEARINGS

I

BEARINGS, AN INTRODUCTION

TO take the bearings, which was originally a nautical term, has come to have a more general application. It meant, and means, to find the place of a headland, a passing ship, a distant lighthouse; to find the direction of a remote object which is in sight. From this, other facts concerning position may be determined.

The method is readily transferred to the common life, in which a man has constantly to learn where things are, in what way he is related to them, by what means they can be approached. The term has been chosen for the title because this book is an outlook on the world, in order that we may see where we are and where other persons are, and thus be able to make rational adjustments. There are many terms relating to the ship and the sea which could be applied to the management of life, and which would be quickly and vividly suggestive. The comparison

of life to a voyage is interesting but not quite accurate; inasmuch as on a voyage we leave one shore for another, whereas in life we hold to the past while we are reaching into the future, which steadily becomes one with the past. It is true that we go from world to world, but there is no middle sea. We are all the while in contact with that which we seem to have left. Our years are continuous, and not a mere passage from port to port. Life is more like a building than a voyage. The foundation is never abandoned. The higher the structure rises the more firmly it rests upon the stones with which it started. Here is the wisdom of founding the house on a rock, because it will stay there so long as it is a house.

I trust it will be plain that these papers have not been written in the sole interest of any particular class or age. Of course, truths and principles which relate to life have special value to those whose life is still in the making. We may call them young; but as I define youth, it belongs to those who regard their methods as capable of improvement. The number of their years has little to do with this. The main point is that they have time, and the will, to do new things; or to do old things in a new way. Age begins when life becomes repetition, and hopes for nothing new. Its processes are then mechanical, and their results uniform. Ambition and hope are supplanted by habit and routine, which forbid ad-

vance. It is best to preserve our youth, both for its interest and for its productiveness. To a great extent this is within our power.

The one quality which Our Lord ascribes to youth is Liberty. When a man is young he girds himself and goes whither he pleases. Time establishes him in his place and in his ways, and change is difficult and often hazardous, though not impossible.

Laying aside its distance from the cradle, let it be said that youth is brave, confident, generous; with an admiration of all which is honourable, and an abhorrence of all which is mean. Youth resolves to deserve and achieve success. To the "must" of duty it responds with the "can" of will. If this is ideal, it is more. A bold purpose, an unconquerable determination, a humble and docile spirit, anticipate and secure their reward. It is of great importance to begin right and in the right place. If we have missed this, the next best thing is to begin again. To the thoughtful man there can be but one best place, and that is where life begins. The early chapters of Genesis need to be often reviewed, that we may be sure we are in the right way. The first four words are better than many books, if we have the intelligence and daring to start with them when we venture upon life. To commit those words to memory and repeat them every day will show us our path and keep us upon it. A man's com-

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petition is with himself, not with others; to the end that he may increase in force, and gain the prize which is set before him. We are appointed to success, and a man has no right to be a failure. But success must be achieved.

It is in this assurance that these papers have been written. Their method is readily discovered. Their order is not important; but it seems best that Reason and its ally, the Imagination, should have early consideration. The life is to be constructed in Time, which is an element and not a force. The man is to have his Calling and to follow it with diligence. He cannot trust Chance. Wisdom and will have his safety in keeping. The words which he hears and speaks are to be well ordered, as instruments of power. He must be exact in his thoughts and their utterance. He must have friends and be friendly. He must meet the responsibilities which dignify the citizen of a Republic. He must be quick and prompt, and live in the present, which stands between the days which have been and those which are coming. He will enlarge his life by going out of doors, into the fields and by the streams, and over the continent, and across the seas. Everywhere he must be the Gentleman. In all this, and after it, will be his success. If I add a thought more, it will be to commend the beauty of such a life as has been portrayed. Compare it with other careers which persons choose, and see how

superior this is in all the qualities we admire. There is in it more satisfaction, and more recompense. It lasts. The centuries enhance its worth. Forever it is right to do right; and forever to be right is life.

II

THE GENTLEMAN

“**W**HAT a gentleman is, 'tis hard for us define,” thus wrote John Selden. It has not become easier since his time.

The term itself is misleading, in that a gentleman is more than a man who is gentle. The word is taken from the Latin *Gens*, which means family or clan. It therefore denotes rank, and the nobler the *Gens* the higher the rank. The word came into the English language through the Norman, as *Gentilhomme*. The former part of the word was retained and the latter translated. The gentleman was the well-born man. In the Spanish, *Hidalgo* means the son of somebody. If we adhere to the derivation, we may apply the word gentleman to the woman as well as to the man. It was thought best to be discriminating, so that we have the gentlewoman, which is more a title of rank than of manners. The term Prince in English usage is restricted to the royal family, though elsewhere it has a wider use. The title was given to women. Elizabeth was called “A prince admirable above her sex.” All the descriptions of the gentleman include a certain

dignity belonging to a man above a Yeoman. In the Life of Dr. Johnson care is taken to show that his father, although a bookseller and stationer, was entitled to the name of gentleman, because he was the sheriff of Lichfield. In the colony of Jamestown there were a hundred and five persons, of whom fifty-two were described as gentlemen. Even now the word denotes an elevation, through title, or learning, or profession, or some condition by which the person is marked. English kings formerly gave patents of gentility. One Scottish king was asked by a woman, to whom he had promised some favour, to make her son a gentleman. He told her that he could make her son a nobleman, but could not make him a gentleman. This recalls Burns' lines:

"A prince can make a belted knight,
A marquis, duke, and a' that ;
But an honest man's aboon his might."

Shakespeare repeats from Sir John Suckling:

"The prince of darkness is a gentleman ;
Modo he's call'd, and Mahu :"

But this is an abuse of the term. Better than this are these words of an old writer: "Gentlemen are those whom their blood and race doth make noble and known."

Chaucer expressed it well: "He is gentil that doth gentil dedis;" and again, "He was a veray

parfit gentil knight." The name has been carried to the highest places. Thus we read of "That Gentleman Paul."

"Old honest Dekker" wrote:

"The best of men
That e'er wore earth about him was a sufferer;
A soft, meek, patient, humble, tranquil spirit.
The first true gentleman that ever breathed."

And Lady Juliana Berners:

"Of the offsprings of the gentilman Jafeth, came Habraham, Moyses, Aron, and the profettys; and also the Kyng of the right lyne of Mary, of whom that gentilman Jhesus was borne."

There is no need of presenting at length the advantages of being a gentleman. One could hardly be convinced if he was not in some degree aware of them. The esteem in which the name is held can be seen at once by the withholding of it. A person resents being told that he is no gentleman, and is often more angered by this than by an accusation which has a severer sound. We use the word in a very easy manner which implies that it belongs to all men, at least to all who are well dressed and well behaved. This usage has become so commonplace that to appeal to an assembly as Men is more forcible than to call them Gentlemen. But here the longer word lies within the briefer.

To be a gentleman is in itself a fine thing. The consciousness of it is a strong delight. It creates happiness which returns again to the maker. He is pleased to be welcomed whenever he appears, by all whose approbation he regards. To be thought a gentleman is an element of power, giving force to words, commending desires and opinions. A man is more likely to have his way if by his courtesy he seems to deserve it. This has a social, political, commercial value. An interesting instance of the effect of a gentleman's manner was given in the case of a clergyman who, while detained late one Saturday night by the delay of a train, went into a store near the station to make a small purchase. He placed his purse beside him, and when he turned to take it, it was not to be found. He told the man behind the counter that it had been taken, but he could get no help for its recovery. He went out, and soon remembered that he had no money to pay his fare to the city where he was to preach on the next day. He went back to the shop, and addressing one of the group of rough men told him his embarrassment, and asked him if he could lend him money enough for his fare, promising to return it on Monday. The man hesitated for an instant, then said, "Come with me." They had not gone far before the man gave the purse back to the minister. "I took it," he said, "and there it is." Such an experience is not likely to

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be repeated, but an effect resembling this is not very unusual.

We may the more readily recognise this principle because it is in the power of every man to be the gentleman. It may be beyond him to be a scholar, lawyer, statesman, artist; but it is within his reach, and in the compass of his condition, to hold and wear the name which renown itself must bear if it desires unstinted praise. It seems beyond our power to be well-born. It is a serious jest which bids children to be particular in choosing their grand-parents, yet in the fact of heritage are potent influences and tendencies for help or for harm. A thoughtful writer has recently remarked, that "an ounce of heredity is worth a hundredweight of civilization and schooling." A man is under bonds to be brave and true for the sake of those who will repeat his life. But we are not quite powerless as the heirs of our ancestry: for if we have wit and will, we can renounce whatever has wrought badly, and appropriate whatever has proved of value. The law of inheritance is not to deprive us of credit for the good which is found in us, and it should not be used to shelter us when evil appears. It is hardly to be imagined that anyone who reads these pages cannot find in his family line, looking back two or three generations, traits of character which compel respect and incite to their possession. We honour our progenitors

when with all our might we refuse anything in them which is not honourable, and leave it to die out; while we take to ourselves and increase all which has our homage. We need not be "hereditary bondsmen" unless we will to have it so, or do not will to strike the blow for our freedom.

Coming now into a domain where we seem to have some liberty, what is there which goes to the making of the gentleman? Before we consider this, let us remind ourselves once for all of the fundamental principle of the life. Under the gentleman is the man, and the man's life is a portion of the one life in which all living things have their being. They are all akin and St. Francis was right when he called the birds his sisters. It is not asking too much to bid us keep our life true to its origin, that it may be symmetrical and answer its chief end. Perfection, rather than extension, is demanded. The New Testament requirement that we be perfect means literally that life should reach completeness and fulfil its purpose. The Greek word for perfect is in our words telegraph and telephone, where the virtue is in delivering the message in its integrity at the appointed end. The message may have many words or few, but all the words must be transmitted. In a similar way life must reach its true end. It is of importance that we recognize the dignity of life and preserve it. There should be a deliberate purpose which

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should be embodied in well-ordered conduct. The life will be simple in its design although composite in its endowment.

The gentleman must be intelligent. He need not be a scholar by profession, but he must be well informed in those things to which his life is related. He should have accurate knowledge of himself, of the place of his beginning and of the meaning of his life. He must be educated. He will be taught in his home, by his divinely appointed teachers. The facts of life will be given to him as he is able to receive them, with the practical rules by which he is to do his work. That which his father has acquired in his experience will be given in compact form and in a spirit at once interested and disinterested. The object lesson will be continually before him. The teachings of the home, taken into a mind alert but not preëmpted, will keep their place while other information may come and go. This is in the order of nature, enforced by docility and affection. A man may not be able to give his children money, but he can give them instruction; he can show them the right way to live. Then comes the teaching of the schools which is within the reach of the boy and girl and remains with them. Under ordinary conditions, if the desire is forcible in that direction, the way through the college and the University is open. The studies will broaden steadily until the field

is too wide and the young man must select a path. But even then his knowledge will be generous, and will avail itself of the learning of others, while he pursues his special work. The man will be so far informed in History, in Literature, in Science, that he can, when the occasion presents itself, keep company with educated men who profit by his society and are helped by his special knowledge. He will not build a fence around his learning, but let it reach out where it will. Thus he will share the knowledge which others have acquired.

We think at once of books as a treasury of knowledge upon which the man can draw. This treasury was never so great as now. Libraries are near his door and open to him. He can have the use of all the books which he can read. This is helpful, while in some respects the few books which a man can own are of more value to him than the many which he has merely the right to use for a few weeks. A good book deserves more than one reading. It is worth something to have it on the shelf and to be on familiar terms with it; to be able to take it in hand at any time, and to read it and to mark it as the owner pleases. It is a friend and should be loved. There is no reason why a young man should not have a few books which he knows, whose number will be enlarged, which will be his companions all the way, and grow more precious as the bind-

ing fades. If it be necessary, it is wise to go without many things which are of transient use for the sake of these permanent associates. Economy should address itself to other things before it intrudes upon knowledge. The secret of the learning of Erasmus is in one of his letters, in which he writes that when he gets money he shall buy books, and afterwards clothes. "I starve for books," he wrote. "I want books and must have help to get them."

Some years ago there lived in Cambridge, not far from Harvard College, a man who gave this account of himself. "When I was twenty-eight years old I had never been anything better than a journeyman leather-dresser; I had never had more than twenty-five dollars a month; I had never paid five dollars to be carried from one place to another; I had never owned a pair of boots; I had never paid a penny to go to the play or to see a sight; but I owned above six hundred volumes of good books well bound." His library to-day is the central treasure of a renowned Historical Society, and his portrait hangs upon its wall. In our times it may not be expedient to follow strictly the course of this leather-dresser: but a young man will do well to take a lesson from the honoured life of Thomas Dowse. He continued in his craft and became wealthy, and he devoted his earnings to the purchase of good English books, so that he could

bequeath about five thousand handsome volumes.

A young man who likes instructive books has in him the promise of a gentleman. He is in good company. He hears good words fashioned into wise sentences. He is training himself to associate with gentlemen on equal terms. The number of useful books is not very large, in comparison with the whole number printed. Many of those newly printed are little more than another arrangement of old material. But there are new books, and one who can point them out is a friend. It is a good rule, that a book which can teach the reader one considerable thing has paid for itself. Some men have leisure for much reading and can be of service to those whose hours are limited. Reviews are of use when they are wisely and modestly written. Certainly it is a convenience to busy men to be told which books will repay the reading. This leads to the remark that wise men are good teachers, perhaps the best. They can give their learning in condensed form, and in such portions as can most readily be received. A few sentences, wisely spoken, will often impart what hours of reading might not yield. It is prudent to let men read for us, if we are busy, and to avail ourselves of their labour. The advantage to a young man of a respectful association with his elders and betters can hardly be overestimated. Such men are

willing to talk with anyone who has the spirit of a learner, and to give to him of the best. While he is obtaining this he will receive more, from the presence and manner and method of those who unconsciously instruct him.

Regarding the gentleman, let it be noticed, further, that he is genuine. He is marked by certain graces, and these are not external. He is not veneered with good manners. He wears with honesty the good word "solid." It has been said of Michael Angelo's frescoes in the Sistine Chapel, that they do not seem to be painted on the wall, but to be drawn out from it. It is so with real culture. It is in the nature, in the mind and heart. Pretence and imitation will not long pass undetected. "Politeness appears to be what goodness really is;" there is truth in the saying, but it would be better to say that real goodness is polite and is made attractive by courtesy.

Politeness has been called "fictitious benevolence," and said to supply the place of benevolence amongst those who see each other only in public, or but little. There is no reason that politeness should be fictitious.

Of course a man who is rude and uncouth may be esteemed for his virtues, but he is at a disadvantage and cannot complain if his obscure merits are not perceived. Men judge by small signs and often have no other way of judging.

If their judgments are incorrect, they may not be without excuse. We all have tests by which we measure men. Dr. Bushnell was apt to judge a man whom he did not know by his posture. If he stood erect, with his feet firmly planted, it was in his favour. There was the sign of an erect character, though the sign might not be trustworthy.

Good manners, using the word in the largest way, are the visible part of the gentleman. They may attend wealth and learning, or be found where these are wanting. Peggotty is the gentleman, not Turveydrop. "The apparel oft proclaims the man," although the rule must be used with extreme caution. Yet the apparel is the sign of something which the tailor does not furnish and cannot conceal. Men differ in their estimates, and the reason is not far to seek. George IV. was called "the first gentleman of Europe"; others called him a "Brummagem gentleman." He would not be described as a *perfect* gentleman, nor as a perfect *gentleman*.

Courtesy does not consist in polite forms and conventional performances. It is constant, intelligent, considerate. Without effort it is mindful of others. Sometimes it is a shield for them, and without obtruding itself. When Carlyle took his seat in the Queen's presence those who saw it were shocked. She said, "Let us all be seated," and the unintentional impropriety was

covered. Courtesy recognizes merit, even in a rival. It values excellence because it is excellent. It commends and rewards it. It is kind to homely worth and to all sincere endeavour. It takes no liberties and consents to no amusement at another's pain. It thinks of the neighbours. A rich man who had the right to set up his carriage refused to do this lest others who had not the right should be led to do so through his example. He was not compelled, but this was one way in which he chose to be the gentleman. Here was the sign of more greatness. It is active, and more than "the frivolous work of polished idleness,"

"Graced with polished manners and fine sense, yet wanting sensibility."

Courtesy regards the convenience of others. Napoleon showed it when he turned from the path on which a man with a load was approaching. His companion thought it beneath him—"Respect the burden, Madam." A wounded General was laid on the deck of the ship. "What is my head resting on?" he asked. "A soldier's blanket, sir." "What soldier's blanket? Tell me his name." "Duncan Roy, of the Forty-second, sir." "See that Duncan Roy has his blanket before night." It were easy to multiply illustrations. One method is in them all; kindness, thoughtfulness, unselfishness, delicacy, sin-

cerity. Robertson remarks that the thirteenth chapter of St. Paul's first Epistle to the Corinthians is his description of a Christian gentleman; and adds what has already been suggested, that "gentle" and "genteel," which are the same word, belong to character rather than to blood. In the teaching of the Apostle true character reaches its culmination in the love which is considerate and generous, and makes its faith and hope extend beyond itself.

Whoever reads this must let his memory and his imagination clothe the words. We are already beyond definitions, and on a sea which has no meridians across it. Yet it must be seen that these are very practical things with which we are dealing. It is not a mere matter of manner, appearance, beauty, gracefulness. It concerns the daily business and all our commerce with the world. Whatever the gentleman touches he adorns, and this while he takes nothing from its strength. Firmness remains firm, justice just, wisdom wise; truth and virtue hold their integrity. The whole man is there, and in his strength is strong. Commonplace are these things we name, but they have their part in the making up of life.

What are the virtues? Whewell taught that there are these principles of morality: Benevolence, Justice, Truth, Purity, and Order. Plain words,—but which of them could we omit, or

slight? Linger here yet longer, let it be marked that these things belong to the gentleman, and are the manifesting of his nature and character. Let us examine the list. The gentleman is benevolent, well-wishing, and willing. He gives money, and he gives thought, feeling, time. His neighbour is as himself, and his neighbour is the man whom he can reach.

He obeys the Royal Law which has come down from ancient times and is forever unalterable. Hence he looks not on his things alone, but on the things of others; not that he may get them for himself, but that he may advance the interests of the owners. He is considerate of their welfare, of their wishes, even of their whims and weaknesses. He is kind, patient, confident. So far as he has the strength he "beareth all things, believeth all things, hopeth all things, endureth all things." Thus he adds to the goodness of the world and to its happiness. This is for his own advantage; yet it is not pursued for that reason. His benevolence becomes a habit, and his convenience and pleasure are in it. If this presentment seems to be overdrawn, it is the standard which the gentleman keeps before himself.

Having said this, it is not much to add that he is just. To be benevolent and at the same time unjust, would be a contradiction in life. Everyone has his rights, and these are carefully re-

garded by this man. He pays the debts he has incurred. He respects his neighbour's boundaries and landmarks. In competition with others he takes no unfair advantage. He is helpful and accepts help. To use an expressive term, he is "accommodating." He asserts no monopoly of wisdom or virtue. He carries himself with "an even-handed justice." So far as he reaches, he keeps his daily life simple and sincere. Society is strengthened. The common weal is advanced. Life is made easier, and the newcomers begin their work with assurance.

It scarcely needs to be said that the gentleman is truthful, although this is not so ready a virtue as may be supposed. It is much more than a mere refraining from falsehood. The gentleman will not lie. But persons who would not confess lying may deceive. It is not always easy to state things exactly as they are. Men do not see correctly, or they forget, and seem unable to be accurate. They contrive out of their imagination what they assume to be truth. From that which they think they see they infer other things and make all into one belief. When they have put this into words, they have no doubt of its truth, and are prepared to assert it. Those who have to do with testimony understand this process and meet it. The cross-questioning of lawyers, which often seems to be carried too far, is not without reason. The witness

may intend to tell the truth and yet may fail to do so. His impressions may count as verities. A good woman thinks that I saved her child's life, while I had nothing to do with it. She saw me start towards him when he was in peril, but she reached him before I did, and rescued him. She would testify in court that I caught him as he fell. This working of the mind should makes us cautious in our statements. The liability, or possibility, of being in error without knowing it should make us slow of speech. We should hesitate before we say that which concerns another, and should be silent when the pleasure of telling news would outrun the desire to be kind. In view of this it must be an extreme necessity which permits a gentleman to say anything against another in his absence. It is a very large portion of unhappiness which comes from the needless, heartless, cruel chatter called gossip. Even in Hebrew times it was found necessary to put into the laws that "Thou shalt not go up and down as a talebearer among thy people"; and we have more serious warning against the "idle word." It is supposed by some persons that there is need of deception. Yet careful observation will show that much of inconvenience and disaster comes as the result. The "tangled web" at last has us in its toils. When we are true and keep to the truth we have the future on our side. There are times

when we are required to say what we should prefer not to say; but when compelled to speak we must speak truly. It may give us pain to say that which will pain another; but, if it be true, and called for, it is more kind than pleasant falsehood or evasion. A repute for truthfulness is of service when one needs it. It is good testimony to the Quakers in London, that when some of them were to be transferred from Bridewell to Newgate, and the sheriff was too busy to go with them, he sent them by themselves, telling them to take their own time, so that they were in before bed-time. People inquired who they were, and when they found they were prisoners going to Newgate exclaimed, "What, without a keeper?" "No, for our word which we have given is our keeper." Truthfulness relates to more than words. We are living in an age of imitation. Wood is painted to look unlike marble, plated ware in the dark resembles silver, and sometimes "jewelry" falsely and foolishly claims to be gold set with precious stones. The deception is so evident that it hardly deserves the name. For this reason it has moderate condemnation and need not be severely blamed. It is largely a matter of taste, but there is no one who would not prefer the real, which has its own beauty. Truth in common things would foster truth in the weightier matters of speech. The truth in itself is com-

fortable. Our Laureate did not go far beyond the reality when he said, that he thought a man would rest more quietly in his grave if he knew that the bare truth was written on the headstone. If his friends could not consent to that, they might be willing the stone should be blank.

The gentleman's life is, of course, marked by its purity. His language is pure, both in itself and in his use of it. The hands often stand for the man, and the old saying is true, "He that hath clean hands shall be stronger and stronger." The highest of the Beatitudes is for the pure in heart. The thoughts, desires, affections are to be pure, and from these is the conduct to come. But Purity includes many things. It keeps the life exact. It makes the behaviour comely and kindly. Without violence we might put under this head such things as courtesy toward apparent inferiors, punctuality in engagements, regard for the comfort and safety of others, and many such matters which are not always held of account. Pureness would keep the temper sweet and foster harmony. Something is wrong with a man when he is fond of discord and is willing to promote it. There is a lack of good judgment, and modesty, and good will. The terms are perhaps rough, but the words are true, that in our intercourse and fellowship "Cantankerousness is worse than heterodoxy." The purity of heart in General Armstrong confirms these

words of good counsel, because they are just, and amiable.

The man of order combines the virtues and holds them in the obedience of the law. Duty is a regnant word and has his allegiance. He is free, and in his liberty does right. He is independent, and pays reverence to the authority of the right. His will reigns in loyalty. Hence his life is strong and well balanced. It moves on a plan towards a definite end. He has a standard and raises himself to it. There is a principle which guides him. It was wittily said of a man whose learning was various, but who did not know where to find it, or what to do with it, that he was like Noah's ark,—full of all manner of things, but without a rudder. What he lacked explains what is meant by order. It is the governing principle, which insures achievement. It gives to life the divine wisdom for its guidance. The words of Richard Hooker have been many times repeated: "Law has her seat in the bosom of God; her voice is the harmony of the world." Law is the divine thought uttered for our instruction, that our divine nature may live divinely. The gentleman is in the confidence of his Creator and fulfils his design. There is no reason why his deportment should be bounded by his neighbours and the world. He carries himself truly towards all men, and

beyond all men. He honours his Father, even when He is the Father in Heaven, and he lives in obedience and affection even towards the Highest. The gentleman lets his mind and heart have free course and this brings them to God. Why should politeness and gratitude and love be kept within our doors when they ought to reach into the unseen, and will do so if they are wisely ordered?

Some of the things which have been said here, and which may be repeated in their several places, may seem to be beyond the life of many who properly call themselves gentlemen. Yet they should not be beyond their desires. The conduct may not readily attain to them, but the purpose should do so. Then, the years are open to us for our advance. These truths should not depress, but uplift and incite. If they incite us to do our best they serve us well.

There is a rare charm about the gentleman. There were seven men together, so it is reported, when the question was asked, If you were to be in a dungeon or on an island, with only one man for your companion, whom would you choose? They answered in writing, and five of the seven wrote, John Morley. What a tribute it was! It was not for his learning merely, but for the man around the learning. Is there any better word for it than Gentleman?

I presume it will be said that we have wan-

dered a long way from the accepted idea of the gentleman, and that more stress should have been laid on politeness, good manners, and all the graces of deportment. It is true that the qualities which have been commended will not of themselves constitute the gentleman. They must manifest themselves in the man's conduct and they must do this gracefully. Kind feeling must pass into kind action. Justice and truth must appear in just and truthful dealings. This will naturally make a man thoughtful and courteous, not only on the special occasions when he takes pains to deport himself worthily, but when he is in "the trivial round, the common task." What may be thought the lighter virtues are of substantial use. But I must insist that the real basis of a gentlemanly life is in a gentlemanly character. The finished manners which try to conceal an uncomely nature disgust more than they attract us. We demand sincerity, and accept no substitute. Further than this, it may be repeated that a heart which is honest and kind will yield courteous conduct. The manners may leave much to be desired, while the thought is good. There are certain proprieties which are fairly looked for in the gentleman. There is a gentleness of bearing, with a hiding of one's self, considerateness for a pleasure beyond our own, a regard for the methods which attend good breeding, a compliance even with

conventional rules and the prescriptions of etiquette, which belong to him whom we call The Gentleman. The deference which a well-bred man pays a lady, his gentleness with a child, the reverence for age, the helpfulness towards a stranger, have their acknowledged place with the gentleman, whatever his social position may be. It is not easy to describe this quality, but everyone knows what it is;—that delicacy and charm and sincere courtesy which lead us to distinguish some persons by the name of gentleman. How fine it is when we see it! It is not dress, yet it affects the dress. It is not the quiet voice, yet the voice is quiet. It is not the conduct, but it dignifies, beautifies the conduct. It seems to come from the man himself, and to flow around all that he does. It is of the man. Yet it can be learned; it can come from association with those who have it, and imitated consciously until it is followed unconsciously. Whatever increases good feeling tends to increase good manners, and these can be bequeathed. Let me copy what a gentleman of keen observation has written: "Family permanence is promoted by the careful training of successive generations in truth, gentleness, purity, and honour. . . . Truth is the sturdiest and commonest of these virtues; gentleness is a rarer endowment; purity and honour are the finest of them all. In a gentleman or lady they are

all combined. Democratic society has already proved that ladies and gentlemen can be made much more quickly than people used to suppose."

"The one thing nature insists upon is equilibrium," a student of nature said. The demand is great enough, for there are few things so hard to find and to keep,—the just balance of knowledge and belief and desire; of duty and liberty, of the man and his neighbours, of his rights and their wishes; of religion and all there is besides. Here is something to be seen and striven for, and happy is the young man who finds this out in season. "Gentle manners, cultivated tastes, and honourable sentiments" are a priceless possession, but a man can have them if he seeks them early. They are a generous bequest, and he can make it if he learns to live before he has to die. He may wear from his youth, and never give up, "the grand old name of gentleman." Has the character which belongs with the name ever been better phrased than in Sir Philip Sidney's words which have the weight of three hundred years upon them?

"High erected thoughts seated in the heart of Courtesy."

Not a word could be spared. It would be a profitable exercise for a young man to take the words one by one, and give to each a week of

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thought with the effort to know the word, and set it in the will, and to transfigure it into conduct. Awaiting this personal act, let us put here at the close these lines ringing with encouragement:

"Who misses, or who wins the prize?
Go, lose or conquer as you can;
But if you fail, or if you rise,
Be each, pray God, a gentleman."

III

REASON

WE have persuaded ourselves that this is a time of Reason. Many are thinking, and there is liberty of thought. Research, experiment, criticism are on every side. Authority and precedent have a lessened control. There is even a suspicion of the old, and a careless haste to welcome the thing of to-day. There is a gain in this free thinking, if it be rational. Already that strange word Arbitration has gained a place in public speech, and seems disposed to hold it. Just now we congratulate one another that conference and deliberation are thought better than compulsion, better even than legal and martial force. This is well, but it is not new. Reason is not modern. At the best we have but the discovery of that which was old, and its elevation to its rightful place. Columbus merely found this Continent, which should have been found before. Let us be happy and modest: and keep our thoughts in even balance; and be careful in applying chronology to truth. There was great wisdom before this generation appeared, and it will not be lost when

this generation has been displaced by the youth whose approaching footsteps we can hear without laying our ear to the ground. If we turn, as we instinctively do, to the Lexicon, we are informed that the reason is the mind; "the entire mental or rational nature of man." I do not know that this makes things any clearer. For the definition needs itself to be defined, and we are quite sure to be told that the rational is the reasonable,—which brings us back to the point from which we set out. Perhaps it is as well to assume that we know what reason is. If it is in the nature of man, it is as ancient as man. It must be more ancient, for the nature of man is the nature of his Maker. Reason was in the beginning; it is divine and eternal. It is in the constitution of things and the very course of nature. Even the use of it is in the earliest days of which we have authentic record. The brief annals of the man and woman in Paradise present the Creator as reasoning with them. He reasons with the fathers; with Abraham, who argues the case for a doomed city, and makes the plea which is accepted, that the judge of all the earth must do right. He reasons with Moses when he is called to the service of his people; hears his objections and instructs him in his mission. Thus we have it all the way. The chosen men whom we name Prophets present statements, arguments, illustrations, with all the

force of strong words, and the charm of poetry and imagery. They appeal when they might compel. They seem even to make men judges, and declare themselves the attorneys of the truth. Literature has nothing more impressive than their addresses to men, and their waiting upon the will of men. We read such sentences as these, spoken in the name of Jehovah—"Produce your cause, bring forth your strong reasons." "Go forth into the plain, and there I will talk with thee."

The last words recall Enoch's walking with God, talking as they walked. The Old Testament is one long address of reason to reason; the communion of reason with reason. Even the Ten Commandments, with all their majesty and authority, have a place for reason. It is at the very opening. "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." Here is reasoning, by which He proves His right to command, and that it is for the interest of the people to obey One who has been their deliverer. Again, in the Fourth Commandment, "Remember the Sabbath Day, to keep it holy; *for* in six days Jehovah made heaven and earth." If He rested, they could rest. "Wherefore Jehovah blessed the Sabbath day." If He was the Creator, it was right that He should assign the uses of the days which He gave on the earth which He had made.

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Again, "Honour thy father and thy mother, *that,*" in order that, "thy days may be long in the land." Possibly we should give a better obedience if we would look through the laws to the reasons which are in them, and mark that they are addressed to the reason of men and are reasonable. When our own approval is secured we more readily submit our conduct to governance. There is much truth in the old couplet:

"He that complies against his will
Is of his own opinion still."

I have spoken of the Old Testament; the same principle prevails in the New Testament. He who is its Life and its Truth is Reason. He is called the Word; but He is the Reason before the word and in it, and his teaching is in reason. At twelve years He is found in the Temple with the Teachers, hearing them and asking questions. He reasons with men all through his ministry: sometimes with one person, or with his Disciples, or with the people. He teaches in parables, illustrating his precepts. He explains Himself and his Mission. His instruction is always rational. The Chief of the Apostles was persuaded by reason, by argument offered to his mind. He in turn reasoned in the Synagogues and on Mars' Hill: and in all his addresses and letters. All the way since then Rea-

son has been strong. There is a great deal in Church history which was unreasonable. Much of this has passed. But in all the years are men of large mind, learned, logical; forceful by their words and setting their thoughts deep in the mind of the world. Their names readily occur to us, and men of their spirit and power have been among us in later years.

Or if we come to the domain of our national life we find the province of reason. It ruled in the Puritan movement which preserved the liberties of England and made this Republic. We have an authentic contemporary exposition of the views which brought Winthrop and the whole Massachusetts company over to New England, and the heading bears witness to their rational procedure:

“Reasons to be considered for justifieinge the undertakers of the intended Plantation in New England, & for incouraginge such whose hartes God shall move to joyne with them in it.”

There is no need to rehearse here the history of this enterprise, with its inception in England and all which followed in the Colonial days and in the rise of the Republic. Reason ruled. There was abundant courage and ambition and devotion, but all were under the sway of reason. The annals of the times are notable for the intelligence, the argument, the logic which pervade them. Even in these days, in all the strife

of parties and the furthering of private schemes, the appeal is to reason. If the appeal is not well based, it is significant that it is found necessary to make it. This is fidelity to nature. Upon reason our laws and courts, and our legislation stand. Our schools and colleges have as a large part of their work the teaching of men and women to think, to inquire, and to act rationally. If they succeed in this they give to a scholar a needful equipment which will always serve him well. I have never lost the force of a single word which the best teacher of my boyhood continually repeated, insisting upon a reply. The word was, Why? It was a simple thing to repeat the rules given in the book and to recite a demonstration. But matters were more serious when the boy was made to look through all which was on the surface of his recitation, and to find the reason in the words he repeated. That one word, which could not be evaded or denied, has been a dominant influence in the study and teaching of a man's years. If there be proper material, the word has in it almost the making of a man, and I pass it on. Let a young man compel himself twenty times a day to say Why, and to wait for an answer, and it will be hard for him to avoid success.

That the place of reason in the highest domain of thought and life should be definite and prominent scarcely needs to be said. Morality

and Religion without reason would be little more than inconstant sentiment. Through all changes there must be the unchangeable, or purposes and principles are little to be depended on. The great theologians have been great thinkers. This does not mean that their conclusions were always right, or always in agreement. But it shows their method; and if their errors have been seen, and their improper inferences removed, so that we are warranted in the thought that there is more of wisdom and truth in the modern beliefs, it is to be observed that this has been brought about by reason. The appeal has been from reason to reason. Reason has improved upon itself and learned to do better work; to have a broader range among truths and a larger comprehension of life and duty. If the change has not been entirely a benefit in the results, the process has been rational, and there is time for more just and stable conclusions. Knowledge is still to grow from more to more, but reason must attend the advance and serve in it. It is characteristic of the New Testament and its entire method, to find the sturdy fisherman apostle writing to the Elect who were dispersed, that they should be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you." It is characteristic of the greater Apostle, with his logical mind and legal training, that he

was strong in the assurance that he and his colleagues had worked rationally, "Commending ourselves to every man's conscience in the sight of God." One of our present-day theologians took for the text of a sermon a single word, and began by saying, "To me the most impressive word in the Bible is the 'Therefore' in the last verse in the fifteenth chapter of St. Paul's First Epistle to the Corinthians. The chapter transcends in grandeur everything else in the literature of all lands and ages." What did Dr. Peabody mean in this exalting of a word? This: that the whole course of the magnificent chapter of the Resurrection culminates at "Therefore," which introduces the profound, immense conclusion which is the divine summary of life. "Therefore" is the bridge from the argument to the life. The force of the Resurrection crosses over and enters into the result,—"*Therefore*, be yet steadfast, unmovable, always abounding in the work of the Lord." From Easter to Life the way is straight and logical. It were a simple matter to give scores of instances of the reason, the logic, which carries a man on from truth to life, from duty to obedience. It will be of use to mark the "Therefore" which is stated or implied in all trustworthy systems of belief or conduct.

It is clear that the importance of reason has not been overestimated, and that philosophers

and poets have not given it a higher place than it deserves.

“That noble and most sovereign reason.”

“Indued with sanctity of reason.”

“Reason is the life of the law; nay, the common law itself is nothing else but reason. The law, which is perfection of reason.”

“What a piece of work is man! How noble in reason! how infinite in faculties!”

“Sure, He that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason,
To fust in us unus’d.”

The reason is not a solitary faculty. It is in alliance with conscience, affection, desire, and shares their liberty. Some things commonly assigned to conscience belong to reason. Thus, reason determines duty, and conscience enforces it. The one tells what we ought to do, the other insists upon our doing it. It is in the just balance of our powers that life is made vigorous and orderly. While the lines between them need not be sharply drawn, it is well to recognise them, and to make sure that the whole being is concerned in the whole of life. Sometimes it is thought that life must be lived in faith, and this is true. But Faith is not separate from Reason. It is the nearer side of reason, or perhaps its outreaching. We come into faith through

that which reason presents and commands. The Greek word in the New Testament which is translated Faith means conviction of truth. To believe is, literally and originally, to be persuaded. We are brought by reason, that is by the truth which reason apprehends and presents, to put confidence in the truth which is thus offered us. We proceed to act upon this. We are persuaded, convinced, that a certain man is to be trusted: then we trust him. Our Lord offered reasons why men should believe in Him, then called for the rational belief. He gave commandments which were to be obeyed, and promises which were to be trusted because He gave them. They were reasonable in themselves: but faith was to go further and believe them because it believed Him. He lived before men for three years, and asked men to believe Him for his own sake: or if they would not do that, for his works' sake. In either case the belief was to be rational, and He first gave reasons for it. Faith without reason is credulity. Reason without faith is like an eagle caged and clipped. To separate them is unreasonable and unfaithful. Coleridge speaks of "the faith of reason." So Wordsworth:

"The Confidence of reason give:
And in the light of truth thy Bondman let me live."

Are there not truths beyond the range of reason? I know of none. Are there not truths be-

yond the range of human reason? I know of none. How could we be aware of such remote truths unless reason had by some means perceived them, and been able to report them? That there are ranges of truth into which reason has not yet entered is undoubtedly true, and for this we should be grateful. It were indeed sad if we had reached the boundaries of knowledge, and were to pass endless years within the walls. We have made a good beginning and the way upward is open. How shall we find it and walk in it? Partly by our own thought and study and experiment. But there is inestimable encouragement and assistance in the fact that others, taller or braver, have gone further than we have cared to go. They began earlier, or, while we have moved in another direction, they have ventured into the unknown. For example, the astronomer has risen into the upper spaces and brought back tidings of worlds we have not seen. We believe him, and thus his knowledge is made ours. So in all learning; men study along chosen lines and impart the results. Thinkers, scholars, explorers go their different ways and come back to tell us what they have found. It is fine to think of the men who are in our service; who travel for us, think for us, experiment and discover for us. When one sits in his library, and takes up the new books which men in his employ have written, which he purchased at a small price,

he is "in the lap of eternity among divine souls"; and not only that, he is abroad in the earth, and he is in many a quiet study and laboratory, learning at his leisure. The learning comes through reason; not alone because it seems reasonable, but also because reason makes him believe the words of the men whom he believes. Thus knowledge grows. This is entirely rational and in this is our chief hope of advance.

The principle is true in the most serious parts of life. Some men live more largely than their fellows. They have experience in higher realms, or they walk in deeper and darker places. They make proof of truth and of life and we learn what they learn. That which has been hard and costly to them becomes our own in a measure which is enlarged when put to the larger proof by ourselves. It is an immense privilege to walk behind men like David Livingstone and Samuel Armstrong, and thus to see things far beyond our ken and to know the greater life. For an illustration of this method, I think of one of the most eminent jurists of the United States Supreme Court, a man of massive judgment, in whom reason was at its best. When the question of prayer was brought up in a company of gentlemen, Judge Curtis said: "I believe in prayer because I believe in Jesus Christ, who has told me to pray." He could not follow prayer in all its relations and influences; but he could

follow Christ and he did believe Him. Hence it was that he prayed. That was the logic of a judge, and it was sound reasoning, and the reasoning was justified in his experience. If there were need of it, there would be an access of confidence through our admiration for a man of this character, who had made personal proof of the things upon which he based his decision.

I am interested to see how easily I have passed in this writing,—and I hope the reader has easily come with me,—into the realm of the spiritual life. If I had done less I should have curbed and restrained reason, in whose interest these things have been said.

Perhaps it will be best now to come down, and to think of reason in some of its humbler relations. But I think the reader should be warned that, if he consents to follow reason as far as it will lead, he will surely come into the larger life. It may be little by little, step by step, but he will find himself there. Still, if he is there under the guidance of reason, and if his faith is simply reason at work, and if reason stays with him on the heights, there is nothing to fear.

Let it be repeated that reason is the gift of Nature, that is, of the Creator, and is an essential part of manhood. How early it comes into exercise cannot be stated. It cannot be very remote from the first conscious acts. Life has not advanced far before its presence is manifest.

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The problems which present themselves to the child's mind are difficult and his system of solution is his own. It is not long before the child puts his powers to use, with results which content him, over which he smiles or sighs in riper years.

"I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy."

This is an experience which many of us can match. Then comes the home discipline wherein the child submits with more or less readiness to parental reason, or unreason. It is easier for him to consent to this, if he is allowed to know the reasons which are in the prohibitions and commands, and these will be given to him, if his superiors are discreet. He has a right to them so far as he is able to receive them. It does not lessen the authority which is over him, but increases its facility. Here is good training for the time when he is his own master. The necessity of submitting to the reasoning of his masters and teachers grows with his years. But the teachers and masters make their tasks harder by withholding the reasons for their require-

ments. This is, of course, upon the supposition that they have reasons beyond their own will. As the boy comes on in life he enters into customs and methods to which he is expected to conform. There have been reasons for these, although they may have been lost as habit has taken their place. They are often but little more than the way in which things are done. They rest on precedent more than on reasoning. Indeed, it is surprising to see how much of the work of the world is done because it has been done, and it is simpler to repeat it than to change it. The custom may be retained long after it should have been superseded, because thought has been supplanted by mechanism. This is a condition of mind with which it is hard to deal. Reason rebounds from unreason. "Gratiano speaks an infinite deal of nothing, more than any man in all Venice. His reasons are as two grains of wheat hid in two bushels of chaff. You shall seek all day ere you find them; and when you have them, they are not worth the search."

The young man at first accepts and conforms, but not without thought. He soon finds better ways of doing his work and reasons himself forward into more rational methods. He saves force and increases results. This is in business, in trade or manufactures. If he studies law, he finds all his faculties employed, and besides

learning of statutes and decisions, he gets down to the principles of them, that he may make decisions and applications for himself. Whatever his calling—Law, Medicine, Theology, Education, Science—the student enters on a process which will keep him busy so long as he lives. His honours, his pleasure in his work, the true professional zeal and advance, will be conditioned on his fidelity to reason and reasoning, and his ability to use in his own way that which he discovers. He can get a living, become rich, as a mere mechanic in Law or Science. But if he is reasonable this is not his aim, and if he would be more he must reason his way onward. It is unworthy of one who can do better to sink himself into any mechanism, or to let the wheels which others turn grind out his thoughts. Parties have their uses, but they go beyond their mandate when they dare to crush liberty of thought, and to make men deny their reason and merely follow their leader. Advice is very well if one be competent to give it. But it should be brought into the court of reason and have its claims rationally determined. Men should be on their guard against partisan advice, and prove things for themselves. This is the rule by which society improves upon itself. I am not marking out an easy way. To reason well is no pastime. To draw rational conclusions is man's higher work, and lies close upon their transforming

into conduct. But it is worth striving for; worth defending as a part of liberty. Using the reason in simpler affairs prepares the man to reason in the larger sense and in weightier matters. At any rate, reason is in us, and in us to be used. It is of the man, and when it fails so far manhood fails. Socrates taught that "no greater evil can happen to anyone than to hate reasoning."

Certainly all pains should be taken to have the reasoning accurate and thus trustworthy. First of all, a man must be sure of his premises. Good reasoning must know the facts. Mr. Gradgrind was a fool, but he was sane in his demand for facts. Many a man has come to grief by basing arguments upon errors. Some years ago an anatomist came to Jeffries Wyman to tell him that he had discovered why the valves of the heart open in a certain way. The information brought no response. It was repeated, and after an awkward pause the wiser man said, "As a matter of fact the valves of the heart do not open that way." Obviously the explanation had lost its value. Make sure of the facts to begin with. I like to draw upon Selden, and he wrote this: "The Reason of a Thing is not to be inquired after till you are sure the thing itself be so. It was an excellent Question of my Lady Cotton, when Sir Robert Cotton was magnifying of a Shoe, which was Moses's or Noah's, and won-

dering at the strange Shape and Fashion of it: But Mr. Cotton, says she, *are you sure* it is a Shoe? ”

It is natural to say next, Be honest; separate yourself and your immediate interest from your reasoning. This is required of the magistrate, and the man should require it of himself; not that his interests are to be renounced, but that they are to have no part in forming his judgment. It is not very easy to reach this state of mind. One feels allegiance to his party, his friends, his property, and it may be an effort to disregard this. Merely for an example,—when a man is making up his mind, or his vote, upon the question of a protective tariff, unless he is on his guard he may almost unconsciously be swerved towards a decision favourable to himself, while if his interests had been upon the other side he would have reached the opposite conclusion. An English statesman was praised and censured in this couplet:

“ Who, born for the universe, narrow’d his mind,
And to party gave up what was meant for mankind.”

President Roosevelt has wisely said that “ in any office the personal equation is always of vital consequence.”

It is in view of this that no judge or juror is allowed to sit in a case in which any interest of his own is involved. We cannot forget Lord

Bacon and his fate. The fate may not have been deserved, but he should not have taken the risk; not merely lest he should fall, but also lest he should fail to be just. We declaim against prejudice and partiality, and all miscarriage of justice, and our just censure should protect us. It was a story told by Hugh Latimer, that in the time of Cambyeses, the emperor, there was a judge who took gifts and bribes, and sold his judgments. A poor widow whom he had wronged complained to the emperor, who caused the judge to be flayed, and then put his skin in the chair of judgment, that other judges might sit upon it and be admonished. That was severe. But it might not be amiss for all of us to sit upon our hatred of injustice and time-serving and bribery, and all meannesses, when we are reasoning out the way of truth and duty.

I have said that we should be independent. This does not mean that we are not to seek advice, to take counsel with men in whose integrity we have good reason to believe, to make use of their wisdom in causes like those before us. The judge consults his associates and predecessors. He refers to authorities. But he does all in reason, that his decision may commend itself. In his consulting he must not omit himself. Those were strong words of one of the strong men of the old time, who had a difficult piece of work to do, and who did it,—he said,

"I consulted with myself." It is wise to seek the opinion of wise men; but when it comes to action we shall probably go further if we let our own courage execute the decrees of our own reason. It is wonderful assistance for a man to have his reason and conscience back of his opinions and desires.

There is much more in reason than dry logic. We must recognize the fact that the reason has allies in the man's own nature. These are to be consulted and to have influence. When arguments have failed, some deep conviction, some unconquerable feeling, may assert itself and prevail. To feel a thing in one's bones, as the vulgar phrase is, may go far towards directing us in rational ways. It is our whole nature pleading; dispensing with words, but compelling attention. We should be very cautious in yielding to arguments unless there is behind them this conviction, clear and abiding. For myself, I should not dare to make any important decision, or to enter on an important work, unless I *felt* that this was the thing to do. A conviction, which cannot be shaken off, which lives side by side with reason and conscience, will often save one from the trouble and peril of weighing arguments, and our conviction may prevail with others. It is a very simple incident which comes to my mind in this connection. When I was in college the Faculty changed the time for Class

Day, very much to the disgust of the students. With another man I was appointed to wait on the President and secure the reversal of the edict. Our chief argument was that the proposed change would take the Day out of strawberry time,—and what would Class Day be without strawberries! The wise man,—and who was wiser than James Walker?—heard us, and gave his answer in these terms, “Young gentlemen, your feeling is better than your argument.” But we prevailed, and Class Day and strawberries still come together.

There is a great store of wisdom, upon which we can draw when we would be wise, in men and in books; in poetry and song; in laws and usages. In proverbs; in wise saws and modern and ancient instances, in which the wisdom of all times and lands takes on a snug and portable form. Proverbs are most convenient, suddenly appearing without call and doing their work in the moment; and they are hard to refute or deny. They are usually long in the making, but they have tenacity when they are made. Sir William Temple remarked that they “receive their chief value from the stamp and esteem of ages through which they have passed.” If “experience is dried pleasure,” proverbs are dried experience. It is the reason in them which constitutes their worth. While they are not equally rational, the best are keenly reasonable.

Many proverbs are the deliberate expressions of thought, the result of study. Others seem to be born rather than formed. They are the spontaneous utterance of wisdom acquired by experience, or by watching the course of things, the relations of causes and effects. In all cases they are preceded by knowledge and reason, though their appearance is sudden and their form without premeditation. The uses of proverbs are various. When the Duke of York would abuse Queen Margaret he passed beyond the recital of her faults to employ an old maxim:

“It needs not, nor it boots thee not, proud Queen;
Unless the adage must be verified,
That beggars mounted run their horse to death.”

Or the attempt is made “to patch grief with proverbs.” I overheard a man standing in a jail, by a cell door, encourage the prisoner behind the bars by reminding him that “It’s a long lane that has no turning.” It was less happy when a good man on meeting one who had just been released from the State prison suggested to him that he had proved “the way of transgressors is hard.” When one does not know what to say, it is a help to take refuge in a proverb. It gives a measure of confidence to the sentiment and protects the speaker from originality. Yet there is an insufficiency in proverbs. They are apt to be one-sided and so incomplete.

“The maxim ‘know thyself’ does not suffice:
Know others! Know them well—that’s my advice.”

There are words which have facility in being set in proverbs and illustrations of a proverbial nature. Thus Candle is found of rare convenience.

“It is a poor sport that is not worth the candle.”

“Scarcely fit to hold a candle.”

“Thy modesty is a candle to thy merit.”

“How far that little candle throws its beams !
So shines a good deed in a naughty world.”

The idea of holding a candle to the sun has been much used by way of absurd contrast. Thus Burton,—“To enlarge or illustrate this power and effects of love is to set a candle in the sun.”

And Young:

“How commentators each dark passage shun,
And hold their farthing candle to the sun.”

Romeo turned from the sport saying:

“For I am proverbed with a grandsire phrase:
I’ll be a candle-holder and look on.”

The use of proverbs should be with caution, else we may be betrayed.

“Don’t cross the bridge till you come to it,
Is a proverb old, and of excellent wit.”

Very true; but one must be prepared to cross when he comes to it and ready to pay his toll.

What I have had in mind is to mark this form of reason, and how skilfully reason adapts itself to our needs. The thoughtful man will not be satisfied to repeat an adage. He will think if it be true and how it has come to be true and to be known. By this means he can use it discreetly and perhaps make proverbs for himself; that is, set his experience in compact shape for transportation. Reason in proverbs makes them flexible, and only by this can they be adjusted to conduct. We must avoid misfits. It was a shrewd saying, that "A pedant insists on applying a stiff theory to fluid fact." Therein is the difference between a mechanic and a genius; between clumsy skill and talent, ingenuity, wisdom. Even our law courts have a department of equity, where laws are judiciously and judicially applied to the particular instance. Indeed, much of the time of our courts is spent in determining what words mean and are meant to mean. The Teacher did not give set rules, formal and rigid, but principles to be thought upon and worked out. He liked to speak in parables rather than in statutes. His two Commandments must be heard and obeyed in the light and confidence of reason. This is liberty in duty, this is reason. Solomon prayed for "an understanding heart."

St. Paul taught concerning the new covenant that "the letter killeth, but the spirit giveth

life." Words are insufficient and need reason to employ them and to interpret them. We get beyond formulas when life is earnest and pleasant. "Rules and regulations" are for the Factory. In the Home, love rules in reason and reasonable love obeys; and reason is satisfied. Goldsmith's commendation of the Dean of Derry is graceful:

"Who mixed reason with pleasure, and wisdom with mirth."

Enough has been said. Let Reason have her own place. Let her have all her allies and our allegiance. It is a great thing to be reasonable. Here at the end I set these rational words:

"Prove all things; hold fast that which is good."

"Let each man be fully assured in his own mind."

"I beseech you, think it possible you may be mistaken."

"The day shall declare it."

IV

IMAGINATION

THE Imagination has been described as "the power of mental vision: a power which creates what it beholds." It is distinguished from fancy by its adherence to the natural and real. What it beholds has been, or may be. Fancy goes beyond this and deals with the unreal and even the impossible; it calls up gnomes and fairies, and builds castles in the air. Imagination is an architect and works with the instruments and by the rules of the profession. Fancy lays aside the formulas and rubs its lamp. Fancy amuses and refreshes. Imagination does a more substantial work and renders permanent service. It is the ally of the reason in its reflecting and planning. Without it life would be mechanical, and its course monotonous and wearisome.

The imagination reproduces what has been seen. It brings up the past, and the way is retraced and its incidents repeated. "I seem to see it now," we say. "It seems as if it were but yesterday. I can hear his voice at this moment." It also presents that which we have

never seen. We attend the traveller in his wandering, while sitting in our room. When we hear of Egypt we think of a stretch of sand, with a palm-tree and a camel, and the pyramids in the distance. The picture of these things stands for the land.

The imagination gives form to the invisible, shaping and fashioning the unseen. We think of angels as light bodies with wings, though we do not know that angels have wings. The presentment seems in keeping with the celestial persons.

If the Imagination is to be useful and trustworthy, its processes must be rational. If Fancy walks at one side, Experience and Sagacity must be upon the other side. The captain of a Cunard steamer told me that he was called one night to see a stupendous iceberg which the officer of the deck had discovered. They gazed at it, and thought of the disaster if a ship had struck upon it in the dark. The steamer moved on, the angle was changed, and the iceberg was seen to be a mass of cloud whitened by the moonshine. After that every iceberg was subjected to close scrutiny, to find whether it was ice or mist.

The imagination presents truths and beliefs in a compact form. A simple act may be eloquent, if one has the wit to interpret it. When Warren was giving his oration in the Old South Church on the eve of the Revolution, a British

officer on the pulpit stairs held up his hand with bullets lying in the palm. The bold speaker dropped his handkerchief over the bullets and kept on. The threat and the reply were silent, but their meaning was not to be mistaken.

For much of its power Wit is indebted to the Imagination. One saw the great bridge over the small stream at Toledo and advised Philip IV. to sell his bridge and buy a river. Douglas Jerrold said, "The shirt of Nessus is a shirt not paid for." Soldiers on the other side said it was of no use to block Sherman's way through the hills, for he carried duplicate tunnels. The Imagination gives body to these suggestions. The pleasures of life are enlarged by this faculty. When Mr. Gladstone said, "I am leading a dog's life," Lord Houghton replied, "True, the life of a St. Bernard dog, spent in doing good to others." Changing the dog reversed the feeling.

Fidelity is secured by the same gift. A carpenter making the seat of a magistrate took special pains to make it comfortable, because he might at some time be a judge and have to sit on it. The boys of Venice used to wear a serious face because any of them might come to be the Doge. We can even feel what has no reality by imagining strongly. Very likely Mr. Motley really felt that his hands were warmed when he held them before the red in Rubens's paintings.

We may become so suspicious of our imagination as to prefer the vision of another to that which we seem to have. "If you say that you saw this, I must believe it; but I should not believe it if I had seen it myself,"—this is a remark attributed to Wellington.

It may be helpful to point out more fully the use of the imagination. "The vision and faculty divine" has its evident use in the domain of Art, of which instinctively we think first. It creates the thought of the Artist, to which he afterwards gives shape. The painting, the statue, the symphony come from his mind into the world. The Imagination has also the office of correction. The artist looks to see that the form which his thought has taken on answers to the form which was in his mind. He sets the unseen reality beside the visible representation. The bird who plucked at the painted cherries made it plain that the picture was like the reality, and like the thought which the reality had suggested. It is for lack of this faculty of comparison that we have so many travesties of nature. Either the artist did not see clearly, or he could not retain the impression long enough to transfer it to the canvas. Hence we have impossible cows feeding on incredible grass; and unnatural ships sailing on supernatural seas. Any mental vision would detect the absurdity and prevent its recurrence.

The Imagination has high uses also in scientific pursuits. We have a hint of this in Tyndall's words: "The Investigator proceeds by combining intuition and verification. He ponders the knowledge he possesses and tries to push it further; he guesses and checks his guess: he conjectures and confirms or explodes his conjecture. These guesses and conjectures are by no means leaps in the dark; for knowledge once gained casts a faint light beyond its own immediate boundaries. There is no discovery so limited as not to illuminate something beyond itself. The force of intellectual penetration into this penumbral region which surrounds actual knowledge is not, as some seem to think, dependent upon method, but upon the genius of the investigator. . . . His experiments constitute a body, of which his purified intuitions are, as it were, the Soul."

The commonest instances of advance in knowledge illustrate this; as when Newton reasons from the obedient apple to the obedient moon; or Galileo from the swinging lamp at Pisa to the swinging planet; or when Agassiz finds his way from the scratches on the rocks and the boulders in the field to the glaciers which came sliding from the North. The mind found Neptune disturbing Uranus before the sea-god emerged from the upper depths. There is perhaps no bolder or more interesting use of the

Imagination than is seen in the conception of the Cosmic ether, the luminiferous ether, through which light moves. The existence was conjectured before it was proved. This ether is now pronounced "matter, obtuse, elastic, and capable of motions subject to and determined by mechanical laws." The swinging atoms of the luminous bodies generate in the ether through which they pass waves of varying lengths and amplitudes. The ether is a vehicle of wave motion. From "an intestine motion of atoms or molecules of the luminous body" proceeds the light. If I may still further draw on the authority I have named, there are, scattered through our atmosphere, in this elastic medium, an infinity of foreign particles, so small that the microscope, which would detect objects a hundred thousandth of an inch in diameter, does not find them; and upon these particles, as the waves of the ocean upon rocks and cliffs, the waves of light impinge and are broken, and the separated colours flow on their way, and we have our skies. Surely it is a startling conception, "that a sky quite as vast as ours, and as good in appearance, could be formed from a quantity of matter which might be held in the hollow of the hand." I cannot pursue this; but here is one region into which Science is advancing, where the conceptions and terms mark the dominant presence of the Imagination. "Be-

yond the present outposts of microscopic inquiry lies an immense field for the exercise of the speculative power. It is only, however, the privileged spirits who know how to use their liberty without abusing it, who are able to surround Imagination by the firm frontiers of reason, that are likely to work with any profit here."

With this testimony from a master, we may pass to the use of the Imagination in Politics. I use the word in its large and proper sense as expressing the relations of the citizen to the state. The politician, taking the word in its vulgar meaning, lacks this faculty and is concerned too largely with things which can be bought and sold. Imagination, which deals with thought and with the principles of things, marks the statesman. The popular use of the two names shows their unlikeness. In any country there must be the recognition of the idea, and a strong devotion to it, else honour and loyalty are wanting, or held by a precarious tenure. In no country is this more true than in our own. In no country has this been illustrated more forcibly. This is preëminently the nation of the idea. The idea which was here nationalised was not the earliest thought or desire of English manhood. The passion for freedom was in the English blood, and was ready to assert itself against tyranny in high places, and restraint in all places. It was the old and

repeated and characteristic struggle. It secured its charter of liberties, and at Runnymede compelled the signing of the Great Charter which was the memorial and prophecy of English liberty. But the fact of freedom would have to be reasserted. The old thought would become new in new men and new conditions; it would gain expansion and force by the resistance it encountered and the successes it achieved. We are obliged to mark the growth of its demands, and the stubbornness which was in them. It was a new idea of man, and his powers and duties, which was at the heart of the Puritan movement, and wrought mightily in England for liberty, and crossed the seas for room, and found it on this continent which Imagination has described as picked out of the ocean on the point of a needle. The Imagination presents the project and its temper.

“The word of the Lord by night
To the watching Pilgrims came,
As they sat by the seaside,
And filled their hearts with flame.”

It was under the control of Imagination that Carlyle gave his tribute: “Hail to thee, poor little ship *Mayflower* of Delft Haven: poor common-looking ship, hired by a common charter-party for coined dollars. Yet what ship Argo, or miraculous epic ship built by the sea-gods, was

other than a foolish bumbarge in comparison." Here was the beginning. "The life spark of the largest nation on our earth" was here. The idea has never been surrendered, though often obscured and hindered. This idea triumphed in the Revolution and the founding of the Republic, for which there was no parallel or precedent. This was inevitable. "An Englishman is the unfittest person on earth to argue an Englishman into slavery," Burke said. "You cannot falsify the pedigree of this people." It was under the control of the Imagination that Warren hailed the "Glorious morning," and on the field of the lost battle called it sweet to die for his country.

The Civil War had the same inspiration. It was not a conquest for land or wealth, but for a thought, a principle. Men cried, "Union and Liberty," and went out to fight under that call. The feeling entered into our national hymn,

"Oh Beautiful, My Country! ours once more!
Among the nations bright beyond compare!"

The same idea is on the Memorial Stone in the soldiers' field at Harvard:

"Though love repine, and reason chafe,
There came a voice without reply,—
'Tis man's perdition to be safe
When for the truth he ought to die."

The vision of the fathers has not faded. The Puritans had large plans. The common saying,

that our men of the olden time builded better than they knew, is not accurate. Their building has turned out larger than they thought, but they knew how well they were laying its foundations and they had great designs. Washington saw a Republic reaching beyond the mountains, and Jefferson talked of "our continent." The vitality of the original idea has been proved, and it has never lacked those who held their life subject to it. The great inquiry to-day is, whether with our riches and our multitudes we can remain true to the beginning. Guizot asked Lowell how long the American Republic would last. "It will last just so long as the traditions of the men of English descent who founded it are dominant there." The French statesman and historian assented. If men in office and out of office care most for things, the state is insecure. Our broad fields and deep mines are wealth as long as we own them,—when they come to own us, they are poverty. We think of our vast corporations. These will be strong for the public good when men can see their real worth and use. They must be more than the word denotes—bodies. Only the soul can keep them alive. We are striving to enlarge knowledge, thought, skill. Can we keep pace with things? Channing said that "the true sovereigns of a country are those who determine its mind, its mode of thinking, its tastes and its

principles." The fathers believed in these. They made and fostered schools. They set up a college as soon as they had roofs over them and had made the first settlement of their life in the wilderness. They had good precedent. William the Silent offered the men of Leyden release from certain grievous imposts, or a university. There was no hesitation, and they were in time rewarded with the best university in Europe. Our colleges are doing well in teaching citizenship and all which belongs with it. Can we keep up with things? There lies the problem. If we can the future reaches before our sight. Let two Englishmen speak here. "America marks the highest level, not only of material well-being, but of intelligence and happiness, which the race has yet attained." "It is already the main branch of the English people; and in the days that are at hand the main current of that people's history must run along the channel not of the Thames or the Mersey, but of the Hudson and the Mississippi. . . . English institutions, English speech, English thought, will become the main features of the political, the social, and the intellectual life of mankind." This vision is not quite new. It preceded the separation. Adam Smith, taking the thought of Franklin, thought it not unlikely that the seat of empire would be transferred from Britain to America. In our own time honest John Bright proposed

this inquiry,—“As you advance in the second century of your national life, may we not ask that our two nations may become one people!”

“When love unites wide space divides in vain,
And hands may clasp across the flowing main.”

Here is a vision, which appeals to the Imagination, that by means of it all which is seen afar off may be substantial and near. This should be in our mind. The praising of all who have deserved well of the Country should not be restrained; but we should think much and speak much of the time to come, and ourselves deserve well by changing the vision into the great reality. Things are not to have dominion, but thoughts and truths.

It would not be difficult to point out the place of the Imagination in all the better pursuits of men. I shall not attempt this, but it will be in place to say a few words of its office in the work of the Teacher. Without it the teacher lacks a prime requisite. He can hear recitations and recite formulas, from the book or from memory; but he cannot give the instruction which his office demands. He will become weary in his work, and his pupils, being younger, will sooner reach that estate. It is a great advance in our system of education that the teacher is obliged to think, and to teach his scholars to think; to know not merely the facts of life and

nature, but that which precedes them and will follow them. It is in this way that the scholar, having time on his side, goes beyond his books, and knowledge grows. Indeed the first thing to be done when a new scholar appears is to turn the Imagination upon him. The design would beget a deep impression of the seriousness of the relation which is to be established; for it is ■ most serious thing to have the care, if it be only for a few hours in the day, of a boy who is taking his start in life. Thomas Arnold said that if he could receive a new boy from his father without emotion, he should think it time for him to be off. Next to getting this impression of the solemnity of the undertaking, the teacher should take a photograph of the boy,—not of the boy as he looks at that time, for the picture is unnecessary when the boy is himself in evidence;—but of the boy as he is to be when the teacher finally sends him into the world. The imaginary portrait would be directing and stimulating. After all, what is a boy? Regarded physically, it is easy to state the materials of which he is composed and the method of their arrangement. Often the physician's idea of the boy need be little more than this. The tailor does not need so much as this, and the shoemaker needs even less. With the schoolmaster this is but the outside, and while his care covers this it reaches much further in. Ruskin finely described the

bird as "the clothed power of the air," or if I may translate it, a handful of air with feathers on it. Somewhat in the same way a boy may be thought of as a handful of time, that is a handful of eternity, with a jacket on. It is this eternity which is to be found and seen: studied and taught; for it is an immortal with whom the teacher has to do. He is to be furnished for his work, his many-sided work, up to the age of seventy, and then on to seventy-times-seven, This makes it serious. Yes; but attractive and rewarding! What can be finer than to fashion, or help to fashion, a man's life, and to live on in the man who was made from the boy! In teaching the boy spelling and numbers, the teacher will look forward to the time not far away when this knowledge will be needed, and success may turn upon the right spelling of a word, or the right use of figures. The teacher foresees the crisis and provides for it. The study of nature must be carried on to a great extent by the Imagination of the teacher exciting and informing the mind of the scholar. What is History, but the record of principles, which must be reasoned out, and reasoned in, and made of service in the present concerns of the man? Thus at every step the teacher must employ his Imagination, and teach his pupils how this is to be done by them. In this way interest will be maintained and the best results secured. It may

be taken as the rule, that a teacher is contented so long as he is teaching, and that the scholar is contented so long as he is learning. But this takes both out of routine and monotony, and gives a steady advance in green pastures and amid attractive scenery. These things may be more freely said because already they are installed in the purpose of every good teacher. And upon the whole company let all imagined blessings rest!

We are brought now to the relation of the Imagination to Religion. To one whose Imagination is feeble it may seem as if there was no place for Imagination in this domain. We want only truths, he says: truths, duties, and the verities which appertain to these. Such a person may be honest and in all his conduct upright. But it is evident that he has not read his Bible with care, unless he has employed his Imagination without being aware of it; as the man in Molière's comedy spoke prose all his life without knowing that it was prose. We have continually to exercise our Imagination and to receive its presentments. The first chapters of Genesis are hardly more than an architect's specifications for a building, unless one imagines his way from verse to verse, from event to event, and sees the thought and wisdom which are moving in them all. If we open the New Testament we are still called upon to perceive the

meaning of things visible in the thought which is embodied in them. The parables which make so large a part of Christ's teaching constantly require this. We are to reason from common affairs out to the principles which belong to the higher realm. The Kingdom of Heaven is like certain things before us, and a variety of things, and our Imagination shows us the likeness and how it may be fulfilled. It is with our Imagination alert that we read the Sermon on the mount, having continually to get beyond the letter to the thought which must take form in our life. At the close we come upon two men building two houses. We watch the work and see its diverse results; and as we look, the houses are seen to be the characters of men, and the materials their deeds, which will be tested in the realities which surround them.

Words abound which are suggestions to be followed out; such words as Light, Leaven, Bread, Water, Seed, Salt, Road, Yoke, and many more. The view which we have of Heaven is presented to the mind. It is a House, Our Father's House. It is a city, whose streets are gold, and in whose walls gleam the amethyst and chalcedony; while the river of life flows from beneath the throne, and on its banks grows the tree with twelve courses of fruit.

The highest of the Beatitudes assures us that we shall see God. Again we are told that no

man hath seen Him, nor can see Him. Yet we are sure of His presence and our spirits worship Him. We are forbidden to make any image of Him, lest our mind should be detained upon our own work; but in the silence of the heart we can commune with Him. One man walked with Him; many men have walked with Him. He is presented under many names. He is the Almighty, the Creator; He is King, Shepherd, Father. Each word gives its own conception and we compass them all in our thought. The Missionaries in China were unable to find a name for Him in the language of the land. Two words were considered, one of which means a great ruler, and the other a great spirit; they would present Him to the people as a monarch like their own, or a ghost. There was imminent danger that the conception would be wrong and harmful, because they would not see beyond the term.

It would appear, therefore, that it is only by combining many images expressed in many words, we can have an idea which even remotely represents Him. The Westminster Divines took the wiser course when they accepted the names and descriptions in the Bible, and then named his attributes—his being, wisdom, power, holiness, justice, goodness, and truth. All attempts to make a formal portraiture of God are painfully inadequate. The Artists have

shown Him as an old man, with all dignity and grace and beauty. This was the best they could do and it has not been surpassed in any definite way. It remains that the spirit which we are must behold the Eternal Spirit, and be content in His infinite grandeur and loveliness. We return to the Beatitude; The pure in heart, that is, the pure heart, shall see God. I linger upon this because it is essential that we should know this liberty of our own spirit, which in its measure is divine, and should let it live consciously in the presence of Him from whom it came, in whom for ever is its being.

We could carry this method into many details of doctrine and worship. The contentions and divisions among good men have come largely from the attempt to get into rigid form truths which are too large and too free,—too spiritual,—to be thus confined. Words, sentences, definitions are not large enough for truths, and while they may be of help, the truth is to be allowed to reach far beyond them. Our Imagination is to go with them far beyond the boundaries. Mathematics make mischief when they meddle with spiritual realities. The Eternal and Infinite facts are not to be stated in figures. Agreement must be found in the open air which is breathed through the limitless spaces. We must take the large words which are offered for our assistance,—Father, Child, Truth, Life,—and let

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them enter our spirit and bear us away into spiritual living, the life which is in the spirit and in truth. Standing firmly upon what we know, we can let the spirit move on as it will, while we follow after to overtake our visions. The highest vision of our future which is offered us is in terms which call for our reverent Imagination,—“We shall be like Him; for we shall see Him even as He is.” Herein is the rule and incentive for our everyday thought. Let us write here of the things which are prepared, that Eye hath not seen them, nor ear heard them, nor have they entered into the heart of man: but the Spirit reveals them in our spirit.

I will go no further in this direction. We pause where Imagination has its noblest calling; where it needs most guidance that it may render the truest service.

It cannot be necessary to do more than intimate the immense importance to a young man of a well-tempered Imagination; which shall put him in contact with life on all sides, and open the way before him: and give him light and truth and courage. It is this which will enable him to erect himself above himself, as he must do, and to be the best and to do the most. His manhood with its many guardians needs this guide. What we name ambition, and the power of achievement, would be better termed Imagination; or at least, must have the Imagination as its associate. The

young man must see that for which he is to strive. Out of this come boldness and patience. The higher, the better, draws him on. He exhausts worlds and imagines new, as Johnson wrote: and so never runs out of worlds to be conquered.

But how shall the young man get this "faculty divine"? He will find it within him, if he be of sound mind. It may be dulled, deadened, discouraged; but while life lasts it is there. Let him uncover it and allow it to appear. He is held by usage, perhaps by indolence and cowardice. Let him dare to go whither his Imagination would allure him. There will be enough to hold him back, and he may venture into ways he has not known. His prudence will keep a detaining hand upon him, as it should. But prudence is really the foreseeing, which is Imagination. Coleridge remarked, truly enough, "that the rules of prudence in general are, for the most part, prohibition." But prudence has no right to stop there. It forbids, which is often judicious. But it should also incite and require, and urge us forward. Who risks nothing wins nothing. It is the advantage of a young man that he can afford to take some risk: to be bold and brave. Let all his other powers do their utmost; but let his Imagination have a fair chance and a reasonable influence. He must see the unseen or he will miss the things most worth seeing. Let

Imagination have its proper place in his study, his business, his politics, even in his religion.


There is the native gift. Indulge it in its enterprise. Follow it and think things through, to their heart and their meaning. Find all which is to be found, and holding it find the next thing, under the same guidance. It is well to be much out of doors, among the immensities; to look beyond the horizon and past the stars, and to let the mind refresh itself among its kindred. It is well to have intercourse with great souls, who by their presence call us away from ourselves and let us look abroad; to talk with men of Imagination, men who have the vision, but are sane and discreet, keeping their place in the world and doing their daily work: yet thinking past the things which are temporal and seen. We are enough weighted with the business of life. The walls of our occupation are high enough. We will do each task faithfully; but there are odd hours, at noon, at evening, in the night, when we are free. Then we can read. There are scholars and artists, large-minded merchants, fine-hearted women, who will help the Imagination of any young man when it seeks its liberty, and looks out into regions it does not know. There are a few poets,—some of them use verse and rhyme,—who are gifted above their fellows, who can take the forms of things unknown when Imagination presents them, and

turn them to shapes, with "a local habitation and a name." The Imagination will grow in vigour and discretion when it is used. Experience will keep watch over it. It will never reach the place where it must fold its wings. It ought always to encourage and assist; and it will do this if the young man is not content to guess and venture: but takes the truth which is at hand and lets it not go, but under its control reaches on into the things which are beyond. The Imagination needs all the young man's good sense, clearness of mind, steadiness of will, firmness of hand, with a dogged adherence to the right. The cause is in his keeping and he is free. The vision should always be kept before him,—high and holy: and all along the way will be

"Deposited upon the silent shore
Of memory images and precious thoughts
That shall not die, and cannot be destroyed."

THE CALLING

THERE are various terms by which a man's work is described. It is his occupation, business, vocation, calling. The latter two words are better than the former. They not merely denote that with which he is engaged, but present this as the work to which he is summoned. There is something outside of the mere preference and the personal will. This adds dignity, bravery, patience, satisfaction: to know that one has been called to his place and work. It gives meaning to his years, and brings them into harmony with other well-ordered lives. One of Dr. Bushnell's sermons is from the words, "I girded thee, though thou hast not known me." The title is, "Every man's life a plan of God." The reference is to Cyrus; but it has been equally true of many men in all times. Our Lord said to his disciples, "Ye did not choose me, but I chose you, and appointed you." This was for special service; but the fact of the divine call is not restricted. It may be for anything which needs to be done. Moses was called to be the leader of his people and the lawgiver of the world. But



Bezaleel was called "to devise skilful works, to work in gold and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship." At the same time Oholiab and others were called to make the Tabernacle and the ark and the mercy-seat, and the altar and sacred vessels, the garments of the priests, and the anointing oil and the incense. Thus all the way down the centuries we find men raised up for particular service; called, instructed, inspired, for that which was required of them; or, better, that which they were permitted to do. The call may be direct, given into the heart of man by the Divine Spirit; or, it may be indirect, yet none the less divine. It is assumed here, and in many countries, that a man will have a work which is his, by which he will serve the community and provide for his own wants. When a young man leaves college he is asked, "What are you going to do?" Afterwards the inquiry is, "What is he doing?" That is, what is his calling; for it is taken for granted that he has a business of some sort. Even if he has wealth, so that he need not earn his living, he is quite likely to have some profession, or occupation, by which he is known. Fortunately for most men this is a necessity, and the question is not, Shall I do anything, but What shall I do? For his choice has an important part in the determination. His choice responds to the call and

these combine to make it his occupation. We may speak of it under either term.

He is to take it for granted that he is to have his work,—that he is made for something which he can do better than he can do other things. What this is he is to find out. His health, his virtue, his manhood, his contentment and usefulness, his generosity and patriotism, all demand that he shall work. The Apostolic injunction is virtually without limit: "If any will not work, neither let him eat." More than the sleep of a labouring man is sweet. It is one of the features of the advance of civilization, that labour is honourable. There is a clear improvement in the popular feeling regarding it. It has come to be seen that there is little likelihood of a man's growth unless he works, and that the same rule applies to a people. One of the advantages of a Northern climate is in the necessity for exertion.

The question presses, "What shall I do?" The answer is of vital importance, for the life is involved with it. Not only does the work maintain the life, but it affects it in every part of the man's nature. There are many kinds of work from which one's own is to be selected. The number of pursuits which can be followed by one who chooses to be called a gentleman, rather than a workman, or labourer, is much enlarged. It is not very long since there were, in popular speech, three professions, Theology, Law, and Medicine.

There was also the profession of the Teacher, who was in many cases a Minister. Beyond these were the merchants, bankers, architects, builders, and others. The lines were purely artificial and they have disappeared. The college degrees are more widely dispersed. Scientific schools have made new professions. Indeed, anyone who does work of a high and special grade is entitled to whatever distinction remains in a professional life. The gentleman can do anything honest and make it honourable, if he does it as a gentleman.

It relieves the matter somewhat, that the choice need not be made early. If it makes itself, let it be so. Otherwise it can wait, and it is usually better that it should wait. A man should find himself, and get some knowledge of the world before he commits himself and his one chance in life. It is not required that a young man when he enters college should know what profession he will enter when he graduates. If he does know, he may select studies closely related to that calling, but this is of doubtful value. It is best for the student to gain a broad knowledge, and in departments which may seem to be aside from the proposed leading method of life. All knowledge is useful and there are not many things for which a man will not at some time find the use. The exactions of professional life are so great, that unless a man in his preparatory

years learns something of many things, there will be many things which he will never learn, although he will have need to know them. The road of learning narrows with one's advance and should be kept wide as long as he can have it so. In the strictly professional school special studies will have their place and will lay hold upon the student and retain their hold.

How shall a man know his true calling? How shall he find his right work? For it is evident that men are not all suited to the same employment. It may be assumed that there is a place for everyone. It is a pity that a youth should be obliged to go to work before he has had time to find out what he can do best. Many a man spends his years in the wrong place because he was forced to go into it. He was obliged to support himself, and perhaps to help support his family. It is a severe necessity and should be avoided whenever it can be. The laws against employing children in mines and factories are rational, and it were well if they could be raised to a higher age. There is a tendency which can be resisted, by which the youth, in weariness of study, and impatient "to be at work," refuses to continue in school that he may make himself ready, and hence is bound to lower tasks than he could easily have reached if he had taken time for preparation. He is deluded. He seeks more liberty and finds less. The authority of his elders

should save him from his folly, and in spite of himself help him to his rightful place. It is a hard lesson for many to learn, that time is well spent which is spent in getting ready to live. The question is often discussed, whether it is worth while for a boy to go to college when he is destined to be a merchant. He does not know that he is destined to be a merchant; that is to be found out. A considerable part of the benefit of the years in college is in showing him to what he should destine himself, and another part in training him for it. There is no universal rule; but it seems to be proved that for a young man of good parts the training of the college gives direction, force, speed which, by the time he is thirty years old, will carry him beyond the line where he would be if he had refused, or misused, the training.

Let it be kept in mind that the proper design of work, whether it be that of a merchant or mechanic, is not the mere getting of money. It is beyond question that the general knowledge acquired in study, and especially the desire for knowledge, and instruction in the way to procure it,—the habit of thought, familiarity with books, acquaintance with that which has gone on in the world,—that these results of college life add vastly to the interest and liberty of the years which are devoted to business. They broaden life and make the man stronger in himself and of more service to the community.

By all means, whenever it is possible, let pains be taken to find out what the work of life should be. It is not necessary that the preparation should be on the very lines of the after work. It has already been suggested that the literary and scientific training given in college is of value in a business life. This may be reversed. The training of a business life may prove an excellent preparation for what is, in the old classification, a professional life. I know a clergyman who has long been over a large parish who spent four years in a merchant's counting-house. Then he had four years in college. I have heard him say that the years in business have been worth as much to him in his calling as the years in college; for they gave him knowledge of men, of young men and their actual life; acquaintance with affairs, and an exact and orderly habit, which have been of constant service. I do not know that he would recommend this course to a young man who is looking forward to the ministry. But it illustrates the point upon which I dwell, that a man must take time to learn what he should do, and to prepare himself to do it, and that a various knowledge is serviceable. The preparation may be broad, but it should be real.

In view of the importance of this choice we are brought to the conviction that a young man needs all the light he can have. He must be honest with himself, brave, steady, willing to

work, ready to be set in his place. These qualities of mind will lead him to seek direction where it can most certainly be found. Where is that but in the counsel of his Creator, who knows him thoroughly, and his ancestry, and the conditions in which he lives; who has made him for a work which shall be his own? I am not presenting this as a religious duty, but merely as the dictate of plain good sense. If he can learn his Maker's will, he should learn it. He can learn it, if he will. If the Creator is rightly called Father, the child may come to Him for guidance and be sure to have it if he is sure to follow it.

It is right that the youth should have the guidance of his Father and Mother. This they will give with sincerity. They may not be altogether wise in their judgment of their son, of his capability and the course of his interests. Yet they should always be heard with respect; and this the more when they, too, prudently seek the advice of those who in these things have larger knowledge. The wise parents will deal liberally with their son when they attempt to order his life. They must allow a margin for development, nor seek to commit him before they know him. It has been a gracious act on the parental part to devote a young child to the ministry. The spirit and intention were admirable. But what if the young man was found to have no special fitness for that calling, as might well be the case?

One of the most disastrous failures I have ever known was that of a young man who was informed by a friend that his mother designed he should be a minister. He had such reverence for her that he abandoned the calling which he preferred and to which he was adapted, and ran a brief course in the ministry, and out of it. Parents should always devote their sons to the service of God, but to the minister's profession only if that should be found the proper place. For there are many ways in which God can be served, and the word ministry really covers many callings beside that of a Clergyman. The same early training, the same principles and methods, are needed in them all, and these should be taught in the home where the vocation is really decided. Dante's lines in the *Paradiso* are to the point:

“And were the world below content to mark
And work on the foundation nature lays,
It would not lack supply of excellence.
But ye perversely to religion strain
Him who was born to gird on him the sword,
And of the fluent phraseman make your king:
Therefore your steps have wander'd from
the path.”

The young man will do well to consult his friends, his teachers, his neighbours, and those who know what manner of man he is. They should be pledged to tell the truth without fear

or partiality. If they encourage, it must be with sincerity; if they wound, with fidelity. This is friendship. When all has been said, it will be for the man himself to choose his way through the world. It is his right, for the life is his. It is his duty, for the responsibility is upon him.

What shall he regard in making his choice? First of all, he must devote his life to his Creator, and the doing of his will. There is an immense advantage in beginning right, and that is the right beginning. He may then expect to have his path pointed out to him, at its opening and from time to time as he needs guidance. This will be done by a voice within him. It will be spirit speaking to spirit. He will hear this, feel it, and it will keep speaking to him, impressing itself on his thought and will, and its teaching will be trustworthy. An impression which he has not made and cannot throw off will be the witness that his devotion is recognized and rewarded. There are other helps to the right decision. The young man is to consider himself: to discover his talent,—for he may be sure that he has talent of some sort,—to find what he is made for and what he can therefore do best. This is a serious undertaking and requires all his honesty and intelligence, and perhaps his heroism. The immediate result may not be flattering, but it will serve him well in the long run. To have all the life in the wrong place is simply dreadful. There is

need of caution here, for an early taste, or aptitude, may not be permanent. Boys have their fancies. They are readily attracted by some employment which promises liberty and offers control over others, and is a man's work. They like novelties, and to a certain extent can be interested in almost anything, even though the interest is to be transient. I knew a boy who showed an unusual fondness for mechanics. He had his shop, with its bench and tools; and was fond of experiments and ingenious appliances. All this fell away when he entered college, and he found more permanent interest in the literary studies to which he finally turned. This emphasizes the propriety of taking time to find what one would be willing to do as a permanent work, and to find it before the choice is made. If it be necessary he may even experiment with himself for a time before the lasting commitment.

A young man is likely to be influenced, and properly so, by the pursuits of his family, if there is what may be regarded as a family pursuit. In old countries a business is often a bequest; and even here it is not unusual for a young man to choose the law, or medicine, or the ministry because that was his father's profession, perhaps his grandfather's. It is a credit to the father and to his profession, when he is willing to have his son follow in his steps. The son is naturally interested in the affairs with which he has a

household familiarity, and he likes to do as his father does, and to be in the company of such men as his father's calling brings around him, and in their conversation and the incidents of their career. Further than this, there is an inheritance of skill, of facility, which is for the youth's advantage; while, also, he may find his employment ready for him and be the heir to his father's prosperity. All these things are to be taken into account.

It is a poor reason, often no reason, for entering upon a business that there is "an opening." The opening into which a man falls is likely to be a closing, also. Let him know his way, and walk with his eyes open. The young man must have a calling in which he can work freely and with interest. He will not be likely to do his work well unless he enjoys it. He will not enjoy it unless he is suited to it, and it is suited to him. Happily, it should not be difficult to find one which is agreeable. There is drudgery in every calling; a large fraction of things which a man would rather not do, if they were not required and essential. That they are necessary gives them value, while there is another fraction in which the pleasure is unalloyed. But any work which is well done has its reward. Fidelity in itself is pleasing and its result attractive. Slovenly work is quite sure to weary the workman and to punish him, and it serves him right

in doing it. If one's occupation is permanently pleasant, it must call for hard work. We tire of doing easy things. To leap over a bar a foot from the floor has no fun in it. Put the bar so high that only by doing his best one can go over it, and there is a pleasurable excitement. In any game play with your superiors. In reading, take a book which compels your thought. A man's work will become easier, but this means that it will prepare for yet higher things. In this saying of Leibnitz there is that which deserves to be thought upon—"All easy things are difficult, and all difficult things are easy."

There is a satisfaction in overcoming obstacles; in bringing good results out of unpromising conditions. A distinguished architect told me that he was asked to draw plans for a seaside house which was to cost fifteen hundred dollars. It was an appeal to his ingenuity, and he consented. Then he was asked to raise the cost to twenty-five hundred dollars, and he refused. Anyone could build a house for the larger sum; it was a problem for a mechanic. The former proposal gave an architect a chance. It is in favour of our work that it is hard. It is in our favour if we choose it because it is hard, and will make us do our best. It is praiseworthy if we do it well, whatever it costs. Our manhood "winces at false work, and loves the true." There is a great deal of pleasant philosophy in the feeling of the ship-builder

when he was called upon to build a vessel
“staunch and strong,”

“That shall laugh at all disaster,
And with wave and whirlwind wrestle.
The merchant’s word,
Delighted the Master heard ;
For his heart was in his work, and the heart
Giveth grace unto every Art.
And with a voice that was full of glee
He answered, ‘ Erelong we will launch
A vessel as goodly, and strong, and staunch,
As ever weathered a wintry sea’ !”

It is certainly true, that a man’s calling should employ his strength and that his time should be at its disposal. But it would not be right to say that he is to have no interest apart from this. He has duties to his family, if he have one; to his friends, to the community and the country. These will be best discharged by one in whom careful fidelity is a habit. He must rest, and have periods of recreation, when he is free from care for care’s sake. The biographer of Macaulay says, that “ Like Casaubon of old, he was well aware that a man cannot live with the idlers, and with the Muses too.” It is a good rule, but hours with one’s friends, or on the sea, should give him a new fondness for the Muses and new vigour to be used at their bidding; that is, his rest and play should make him stronger for his work. It is often remarked that the man who

is at work can be depended upon for more work better than one who has nothing to do, and is indolent and listless as a consequence. A ball in motion can more readily be moved a little faster than one at a full stop can be started. It is a poor excuse for the neglect of any duty that we are too busy to do it. That is a rule for play, not for duty. The duties should be impartially divided when we divide our days. The distinction must be observed between the vocation and the avocation, the side employment which does not give us its name and define our work. When a woman asked if Rubens had not been an ambassador who amused himself with painting, she was answered, "No, madam; he was a painter who amused himself with embassies."

There should be a certain flexibility in our work. A man can do more than one thing, while there is one thing he can do best. Our annexed skill, which is beyond the daily routine, will come in play now and then, and possibly be of largest usefulness. The founder of Robert College traced the beginning of that fine institution to the loss of a screw from a surveying instrument in Bowdoin College. A student who had learned the trade of a silversmith, and who had much native ingenuity, made a screw to take the place of the one which was lost. He thus made himself more familiar with mechanical principles, so that when he went to Turkey as

a missionary, and his people were very poor, he set up a steam bakery and supplied the English army with bread. A boatload of bread attracted the attention of a wealthy American merchant, who sought out the missionary, entered into his plans, and gave him money to start the college which bears the merchant's name. An achievement so romantic will not often be wrought. But there will be times when the ability to make a screw will prove of large advantage. If one is a missionary this must be in the avocation. Let a man have a distinct understanding with himself as to the meaning and purpose of his life.

All this is important if the young man is to have promotion at the hands of others. He should make himself necessary, even indispensable; then he can make his own terms. What everybody can do anybody can do, and there is a man standing by who will do it for lower wages. We must reduce the number who can do what we are doing; or rather, we must have a work, or a manner of work, to which only the elect can attain. It may mean genius, which is rare. Commonly it means hard work, but it is work which pays. Perhaps genius is the ability to work hard, skilfully, patiently, faithfully and in faith.

There is another thing which should be considered in the selection of the calling, and that is what work is needed. The requirement of

the community should have generous thought. No man wishes to be a superfluity, and to spend his thought in adding the sum of more to that which has too much. For his own sake and the sake of others he should meet a want, fill a vacancy, enlarge the public wealth. There is not too much force with men, but it is unevenly divided; hence congestion at some points, and thinness and weakness at others. If there are five men struggling for a loaf of bread, what man of any self-respect would make a sixth? Let the newcomer find another loaf. Personal preference may be abated for the common advantage. The stronger man should have compassion on the weaker.

If there seem to be any hardship in this consideration, let it be remembered that the world is wide, and that there is somewhere work with recompense for every man. What is the need of crowding? Or, if one is determined that he will live where he pleases, whether he is wanted there or not, it may also be remembered that everywhere there is a place for a first-class workman. He is in demand,—the man who is ready and able to do the best work. Probably there is no calling in which this is not substantially true. I am told that there is room at the top, and I presume that it is so. I know that there is room at the bottom, at the foundation of society, where the work is hard, and the pay is

small,—if the pay be reckoned in coin. But the true man does not work for coin alone, or measure his gains by it. If he has money, it is well, for he will use it well. But a man's work can be done without it, and can be successful though it is never acquired. The young man should have enough virtue and pluck to work for the work's sake and for the good that he can do. Leave it to worn and disheartened men to count their gains by things. Some years ago I met in Egypt a man who was planning a great enterprise for the advantage of Northern Africa, and thus of other lands. He was well-born and ambitious, and he set himself this problem. "Given a man of intelligence, ability, and ample means, what shall he do for the world? What does the world need to have done?" He decided that the world needed irrigation, and that the need was pressing in Africa. He proposed that the waters of the Nile should in part be turned into the immense bowl occupied by the desert of Sahara. This would greatly enlarge the productive power of Africa and give the land a larger place among the nations. The work which he had in mind is now to be accomplished in a way somewhat different from that which he devised. But he was moving in the right direction and with the right spirit. What does the world need that I should do? It is a large question, but it should be asked and answered.

It is right that a young man should choose a vocation in which he can advance. He should not pass a closure act upon his own life. There are useful occupations which give a young man no chance to improve upon himself, to do larger work and secure larger gains. It is not the present pay, but the opportunity to get better pay, which is to be regarded. The conditions at the start are not of great account, if there is a large future. The higher the work and the better the man's preparation, the greater is the chance for improvement. A merchant told me that a friend wished to place a boy in his counting-room. He replied, "If he was my boy, I would rather have him sell corn-balls on the corner of the street for a cent apiece, than be in my counting-room." Why? "Because in the counting-room he would remain where he began; while on the corner, in business for himself, however small it was, he could grow, and have his trade grow, and make himself a merchant." He told me that he himself refused the offer of a large salary and stayed where his pay was small, because he knew that he could enlarge the small earnings till they were beyond the stationary salary which was offered him. In a few years he had accomplished this, and was at the head of a large business. Somebody must have the stationary places, and some must run the tread-mill. Very well, but if I had a young man's ear, and knew there was

good stuff in him, I should counsel him not to be that somebody.

But let us be reasonable.

That was good counsel which was given by Thomas Fuller. "Hope not for impossibilities. Carefully survey what proportion the means thou hast bear to the end thou expectest. Proportion thy expenses to what thou hast in possession, not to thy expectancies."

These are some of the things to be thought upon when a young man is appointing his life, or seeking to know what his appointment is. It is a very serious thing to devote the unreturning years which a man has in this world. He cannot afford to make a mistake. He need not make a mistake. Here where we live there is room enough for us all. We are free, if we will to be free, as free as we know how to be.

The young man finds many things ready at his hand. Others have laboured, and he enters into their labours. Let him choose discreetly whose labours he will enter. His profession awaits him. It furnishes him for his work. It provides his tools. It gives him a name. It sets him in fellowship with the masters of his business. The young lawyer, the young engineer stands under the same title with those who have made the calling honourable. They call him brother, and mean it. He is indebted to his profession, and he pays the debt in honest

work, whereby the worth of the calling is enhanced and its name increased in honour. It has all done for him which ought to be done. He must do the rest; and leave the calling nobler than when it found him. This is duty. This is opportunity. This is a grand time to live in; a grand world to work in. Bacon said, that "In this world God only and the Angels may be spectators." They are not spectators. They work, and admit us into their purposes, that with clear reason, and strong will, and a robust conscience, we may be labourers with them. It is very fine if we are equal to the calling. Let us be equal to it!

VI

TIME

TIME is "a definite portion of duration," and duration is "the period of time during which anything lasts." Eternity is "infinite duration." The Lexicon does not give much help. We have to fall back upon our own knowledge, which it is not easy to frame in words. Perhaps it is well to say that Time is a part of Eternity; or, to be more precise, it is that part of Eternity which is given us in this world. In a definition of Time, or of anything else, it is necessary to set it in its relations. It flows from the duration which has been before it and it passes smoothly into that which comes after it. Whatever may be imagined of our pre-existence, of which we know nothing, the continuance of our being is a commonplace of the common mind. Of this continuance some things have already been written in these papers. Its bearing upon present purposes and actions cannot be overrated. It is Time itself which we are now to consider. We give to Time its own names and measurements, and it should be of service to regard these. After a plan of our own

we number the century and the year. But from what point do we start in our reckoning? There have been many systems of chronology. In the land in which we live and among those with whom we have chiefly to do in other lands, there is one system, which is being extended. It is not the oldest. The Hebrew counted from the creation of the world. This would be very well were it not that we cannot determine the beginning. Indeed Creation was not the work of any one year, or age; although there was a final act and thought. The Roman counted from the founding of Rome, which was to him the point of greatest consequence. The Greek started from the Olympic games, which carried him further back than the Roman wished to go. Then there were various Oriental methods with which we need not concern ourselves. But it is a fact of momentous significance, that the point "in the files of time" from which the ruling peoples reckon their place was found in a small province of the empire and in the night when, in the household of a village carpenter, then far from his home in Galilee, a child was born. Many beautiful things are told of this birth which has come to be known as the Nativity. But there is nothing more remarkable than that an event of that character, and under those conditions, should be made the starting point of the world's measurement of time, for

its governments, its commerce, its literature, and the affairs of daily life. It is remarkable that the daily paper should assert its place as nineteen hundred years from that child's birth; and that practically every treaty, contract, book, letter, should bear the same figures. We ought to know how this has come to pass and to be familiar with all the steps of the process. The date is not exact, but the variation of four or five years does not lessen its significance. The history is not to be traced here, but a few words should be said of the reasons in its beginning.

About the middle of the sixth century, as we count centuries, because of certain changes in the Roman government it became necessary to find a new point from which time could be computed. There was a Roman abbot named Dionysius, known as Dionysius the Small, but of large learning, who was concerned with ecclesiastical laws and canons and decretals; and in his tables for Easter had begun to count the years from the birth of the Child in Bethlehem. When the authorities were looking about for a new starting point this method was thought to be a good one, and it was adopted by the government. It was readily taken up by writers and rulers, and by the eighth century had become well established in the position which it now holds. It is all wonderful, that the birth

of the child of a humble woman in an obscure provincial village should become the centre of chronology. This belongs with the larger fact, that the ruling nations of the world call themselves after Him. It is a strong figure of speech by which his name is represented as "ploughed into" civilization. If one chooses to give this a religious bearing, he is at liberty to do so; but it is written here merely as a matter of history.

We have taken a profound subject in "This deep mystery of ever-flowing Time; bringing forth, and as the Ancients wisely fabled, devouring what it has brought forth; rushing on, in us, yet above us, all uncontrollable by us; and under it, dimly visible athwart it, the bottomless Eternal,"—this is what Carlyle calls "the primary idea of Poetry." Perhaps it is; but we are not so helpless as the words would have us think. Life is properly likened to a stream; but the stream does not cease to flow. In all its course it is one. Enter it where you will, it is still the stream. Time may be "the outer veil of Eternity"; but it is a very real present. It does not bear away the past, but holds it for our use. We do not need a "Time annihilating Hat" to restore to us that which has been; its form may have been taken from us, but its meaning and influence remain. These are the oldest times, because the furthest from Time's birth. Although

with reference to the future we are in the morning of the times, yet

“ We are Ancients of the earth.”

The works of other days, the wisdom which has slowly grown, the lessons in Life which many lives have learned, are our inheritance. This gives substance to our days upon the earth. We do not begin the work which employs us, we shall not complete it; but our portion unites the works of others and cannot be spared.

Time is a large matter. It is the element in which events consist. Benjamin Franklin said that Time “is the stuff life is made of.” We do well to impress ourselves with the largeness of Time. This adds to the dignity of living, and changes life from a fragment into a whole. The first thought is of the brevity of Time. Temper this with the assurance of its length. It passes rapidly; that is, our portion of it, or, at least, the portion of it which we have upon the earth. It flies like the eagle, it sails like the swift ship. What does this mean but that we must keep up with it; be alive and alert? We can sail as fast as the ship, if we are on board. The truth is, that Time is just long enough and slow enough for the work we have to do in it. Hence the need of valuing it; using it with economy as well as enterprise. We are under bonds to be thoughtful. This is good discipline,

—the necessity for getting all we can out of our years and every part of them.

Time is simply itself. Bulwer-Lytton said, "Time is money,"—of course it is not, although in using it money may be made or acquired. It is not well to give it this commercial value. Yet it should be kept and used with as much prudence as if it could be exchanged for the coin of the realm. "Time wasted is existence, used is life." Things are tested by Time, which has been termed the great enemy. It is as correct to say it is the great friend. What is perishable perishes. That which has the right to live will live. It may disappear, but it will come again, probably in a new shape. Bryant's line, often repeated for encouragement, is right, "Truth crushed to earth shall rise again." That which Time preserves has, so far, a title to respect. When we are confident that we are right we can afford to wait.

Time is meant to be productive, regarding our efforts. It may withhold its rewards, and give us for our task simply to remain. "Their strength is to sit still." Someone asked a French statesman what he did through the Reign of Terror. He replied, "I lived." Under some conditions that is an achievement, demanding courage. Time gives the opportunity to use our courage. When Walter Scott's reverses came upon him, and he was forced into hardest work to recover from

the faults of others whom he had trusted, he kept his heart brave, but depended on a partnership in which alone he saw his triumph; "Time and I against any two." But it needed fidelity to the agreement, and he was as constant as his partner. The story is told, that one night a company of young men were wasting their time in some revelry, when the one in whose room they were became silent. He was asked why he was so serious, and he pointed to a window opposite, on whose curtain could be seen the shadow of a man, with the hand moving to and fro as if he was writing and laying off the sheets. "That's nothing," one said; "some clerk is making up his accounts." "No, fellows; that's the hand of Walter Scott." He was keeping his bargain with Time, which was standing by him.

Time holds us to the compact we enter into when we pledge ourselves to do our work. Time is not intermittent; there are no breaks in its assistance. In like manner we must be constant. We cannot let it go on without us, in the vain purpose to overtake it.

What we carelessly call leisure should be under suspicion. It is not meant that every hour must be one of toil. We must sleep, and we need rest. Judicious play is a good ally. Time waits upon us for these ends if we are honest; yet they must serve our one design. Moments are to be guarded. Recreation is the creation to

fresh work. The joints of our hours must be closed. Cracks are threatening, and they are likely to widen; they are open for whatever the wind can drive into them. The parts of life need to be skilfully adjusted.

If we could come to fair agreement with those whom we work with, it would be to the common advantage. Our plans and efforts suffer because others are slack; or it may be that we are those who inflict the loss. Mr. Ticknor declared that "Punctuality is the only virtue for which its possessor is uniformly punished." There is no complete escape. The gift of keeping one's engagement is somewhat rare, and is made more rare by the opinion that the other party will probably fail. That we can be true to appointed times is proved by our regard for the time-tables of railroads and steamers. If we are in some degree the sport of other people's faults and follies, we can be punctual to ourselves, and exact in the engagements which lie within the compass of our own conduct. A good use may be made of what otherwise might be intervals in our exertions, or unhappy gaps between another man's promises and their fulfilment. It is said that Miss Havergal learned the Italian verbs while her nieces kept her waiting for the slower washing of their hands after a walk. It is a good plan to have a book in the pocket, or close at hand, for such emergencies.

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Fragments of time are of special use if we are ready for them. They give us thought or information in small quantities, which we can easily carry.

It is not best to be always on the rush. What we call drive and push is largely a matter of temperament. It is by no means to be inferred when a man is in a continual hurry, that he has any more to do, or is accomplishing more, than one who walks quietly. It is the nature of some men to appear driven. It is quite as likely to be the man of more deliberation who reaches the goal first. We all need to be quick; to learn to be prompt in our decisions, while yet wise enough to make them trustworthy, and without need of daily revision. Then we can be steady. Dr. Bushnell said that if he was to live his life over again he would not push. It was an old man's thought, but it had an old man's experience behind it. Bishop Patteson, of Melanesia, gave this contrast: "An Englishman says, 'When I get there it will be night.' A Pacific Islander says, 'I am there, it is night.' A companion calls me at 5.30 A.M. with the words, 'Hello, it is night already.' He means, 'Why, we ought to be off, we shall never reach the end of our journey before dark.'" That is a kind of anticipation which is quickening. The Celts called themselves "Children of Night," and counted time by nights where we use days. We

have a touch of the same usage in our word fortnight. It might be well for us to make more account of our off hours. Whatever aids us in marking the apparent stages of time is useful. M. Huc, the missionary in China, one day asked a boy whether it was noon. The boy looked up to the sky, but the sun was obscured by clouds; then he took up a cat, and pushing back the eyelids, said, "It is not noon yet." Then he let the cat go. This may not be the convenient way of finding the hour, and a cat may not be available, even if we understood the timing of its eyes. We have the sun and should give heed to it. The old English measure was natural and good, "from daybreak to curfew." We must regard the mere-stone. There is much pathos in the comparison of the aged Ealdorman before the Northumbrian king: "So seems the life of man, O king, as a sparrow's flight through the hall where a man is sitting at meat at winter-tide, with the warm fire lighted on the hearth, but the chill rain-storm without." No: that is not true. Life is more than a sparrow's flight through a warm room, from wintry darkness to wintry darkness. It is a long period for living. In seventy years, in thirty years, there is space for a mighty passion, a sturdy force, for countless deeds moving to some grand achievement. Think how much one can do in a day, if he give his force to the doing. Multiply one day by the

number in a year, and that by seventy, or thirty. We need to correct our estimates by such a reckoning; and this again by remembering how much we have known men to accomplish who were earnest and generous. Life is not short or small compared with eternity—but we have no right to compare it with eternity. Shall we not drink because our cup holds less water than the well? A man has a magnificent opportunity who can lay out his work for ten years even. He may not stay here ten years, but he does well to plan for it, and to make good use of whatever comes to him, though it seems to be only on “this bank and shoal of time.” The daily result may not appear. Many days may go to preparation, then he reaches the consummation and all things he has wrought are fulfilled. It is a remark worth thinking upon, that Farragut’s whole life was a preparation for the victories which were won in an aggregate of less than six hours of actual fighting. But the getting ready must be a real discipline, and afterwards set to largest uses for an end higher than the beginning. What shall I do with my knowledge when I have paid for it? is a wholesome inquiry. Some are always getting ready without ever being ready. It was said of a theological student that he spent all his time getting up at seven o’clock in the morning. It was a good comparison,—that some men begin their running

so far away from the leaping that their force is used up before they reach the bar. Do not make the run too long. Do not wait for second chances. Throw all the force into the first, accounting it the last. An opportunity never returns, though one resembling it may come up behind. Opportunity is correctly described as having its hair on the front of its head. We must catch it as it goes by, or our fingers will slip from the bare skull. It is related of one whose death had been prematurely announced, that he could obtain no redress except the proffer of the newspaper to start him again under the head of Births. Time and Nature make no such offer. It was timely warning, that in our youth we should not be drawing checks upon our future. It is not well to mortgage manhood to meet the debts of youth. "Pay as you go," is a popular motto—for other people and for city governments. Each year has its own burden, proportioned to its own ability. A camel is patient until it has load enough. If more is added it complains; if more, it quickly rolls off the whole. That is its nature, nor is this confined to camels.

"Thus the whirligig of time brings in his revenges."

We must give to our purposes and our manners and methods free range. The strong men have been men of long vision. They sought results

beyond their own time. They could not meet them, but they could know them and be quickened and rewarded as they sent their thoughts in advance. It is thus that we make coming days serve us even here. Cicero asked, "What will history say of me six hundred years hence? I am more afraid of that than the chatter of my contemporaries." "I have had the year two thousand, and even the year three thousand, often in my mind," wrote Macaulay. This was Gladstone's estimate: "The last, the severest, the most awful judge, is the compensating award of posterity." It is a fine saying: "Immortality will come to such as are fit for it; and he who would be a great soul in the future must be a great soul now." Happily the future in its demands is not at variance with the present and its opportunities. It is easy to give advice; but some lessons have to be paid for at high charges. It is unfortunate that so often they come too late. Experience has been likened to a light in the stern of a boat; it shows the path the keel has made. If we can get the light in the bow it will be of more use. It is this which old men try to do for young men. When all is said, it remains that the young man must make up his own mind and go his own way. He prefers to do this; and it is well, if he have discretion. Each period has its own desires and tastes, and these are not always matched with the means they

need. The boy Thackeray wished the cake, but lacked the twopence to buy it. When he had earned the twopence he did not care for the cake. We must try to bring our needs and means together. We do well to begin early. General Armstrong's rule for the black boy was, to catch him before he catches himself. Now for the boy to catch himself before he is caught by his rival or his foe. The story of the spider and the fly may be read to advantage long after the beard has started. Let the youth keep himself in health and good manners, and his outlook is hopeful.

Time is to be known and esteemed. It is indispensable, but it is not bounded by the coast of this world. These are stirring words:

"One crowded hour of glorious life
Is worth an age without a name."

Instead of name there are other words which one could better write. These are heroic sentences, tragic in their sound; and while on the highway of life there is chance enough to be brave, startling heroism is not always demanded. On the whole, it is better to live for the truth than to die for it, if we can honestly live, and with full courage. "We live in deeds, not years,"—we keep saying it. But the deeds must have the years to stand in. "We should count time by heart-throbs." Certainly; but the heart-

throbs must come out in the arms and on the lips. The wheels of the clock are of chief account, but we tell time by the hands. Let us be heroic by all means.

“Sweet is love’s sun within the heavens alone,
But not less sweet when tempered by a cloud of daily
duties.”

It is natural, and it is right, that we should like to live. We justify our desire by living properly. Even when the springs of life are nearly dried, men are seldom ready to turn away from them. I knew of an old woman, very old, feeble, helpless, who asked her minister to pray with her. “What shall I pray for,” he inquired, expecting some high spiritual desire which he could tell in commendation of a saint. But she made answer, “I should like to live a little longer.” Ponce de Leon sought in the Bahamas the fountain of perpetual youth, and others have sailed on the same quest. He was wiser who said, “Give me the fountain of Old Age. The longer I live, the more I enjoy life.” It should be so. He must have been a spendthrift who has not something laid up for age—money perhaps, good thoughts, happy memories, the recollection of usefulness. It was a beautiful tribute which our American Laureate paid to Asa Gray when he was seventy-five years young—to borrow the word.

“Just fate, prolong his life, well spent,
Whose indefatigable hours
Have been as gayly innocent
And fragrant as his flowers.”

“I do not call death sad,” he said. He thought it was “an open door to an eternal morning.” “You can seldom sound with the plummet while standing on the shore. To do this to any purpose, you must launch out on the sea, and brave some risks.” True: and when the sounding is done, you can rest on the shore and hear the rolling of the waves whose depths you know.

“Till evening mowed he with the sword,
And sang the song at night.”

But we are not quite ready for this. Our work is not done—for which let us give thanks. We ought to be able to do our best work when men begin to speak of us as venerable. To be venerable should be all one with being venerated. It is not always so; then we should be able to venerate ourselves. It is a bad sign when a man is found despising life, or questioning its worth. Something is wrong in the man. He is out of harmony with himself and nature. A Maine fisherman, whose calling was hard, whose conditions were narrow, picked up on a yacht Mallock's book—“Is Life Worth Living?” He turned the pages and asked what sort of man the writer was. When he was told, his

comment was, "Well, he must be loony." A long review could not have come closer to the title. Beware of the man, beware of the books of the man, who questions the worth of Time, the value of Life. In 1485 a marble coffin was found on the Appian way, and in it the well preserved form of a beautiful girl. The description was this. "Here lies Julia Prisca Secunda. She lived twenty-six years and one month. She has committed no fault, except to die."

We smile when we read Bismarck's saying, that the best part of life comes before seventy. The statement is too broad. Sometimes it is true, sometimes it is not true. If one is in good health it should not be true. There is some failing in the mechanism, but the real man may have his vigour. His powers, long in training, may work with greater ease and accuracy. Montaigne wrote that nature has given us time as "the sovereign physician of our passions"; but that it supplies "our imaginations with other and new affairs." If it deadens the vibration of the strings, it does not destroy the melody. There should be better thoughts, nobler feelings, clearer aspirations, when one is removed by a little from the noise and confusion of the world. A very wise and good man held that the great privilege of old age is the getting rid of responsibilities. But it is not so simple as it seems to acquire this freedom, and it may not prove

so great a blessing as it seems in the distance. "Responsibility is pleasant when you are equal to it." There is comfort and companionship in care and it should bring its own recompense. Even if one has fallen "into the sere, the yellow leaf," it is well if he have that which should accompany old age,

"As honour, love, obedience, troops of friends."

"Age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day."

Let us read from another poet. "At fifty, your vessel is staunch, and you are on deck, with the rest, in all weathers. At sixty, the vessel still floats, and you are in the cabin. At seventy, you, with a few fellow-passengers, are on a raft. At eighty, you are on a spar, to which, possibly one, or two, or three friends of about your own age are still clinging. After that, you must expect soon to find yourself alone, if you are still floating, with only a life-preserver to keep your old white-bearded chin above the water." That is hard reading. We know what it means, but it is not all true, as we know. A fine old age is not rare, nor is loneliness always its attendant. One who lives long lives to miss many with whom he set out, but he should have joined others on the way. Benjamin Peirce showed

by mathematics that of his college class "the men of superior ability outlasted the average of their fellow-graduates." The poet's figures are not to be depended on. Men of fifty, thirty, twenty, may be found skulking in the cabin, seasick and sad. Men of fifty, sixty, seventy are on deck. At eighty they are not nimble enough to run to the masthead; but there is not much climbing on modern ships. Their eye is bright for the observation at noon, and they can lay a strong hand on the wheel. More of the work of the world than we imagine is done by men who have learned to work quietly. We must be slow to give up. Let youth have its chance, but it is for its good if it have the wisdom of age in kindly companionship. It will be long till a man who still lives finds nothing he can do. The unaccomplished task, the unfinished part of his purpose, allures him. When that ceases, age has fairly or unfairly begun. It is a very old saying that "While there is life, there's hope." Theocritus said it before the Child was born in Bethlehem, and Cicero afterwards: *Dum anima est, spes est*. Many have said it since and made it true. Let us set in opposition the beginning and ending of Terminus.

"It is time to be old,
To take in sail:
The god of bounds,
Who sets to seas ■ shore,

Came to me in his fatal rounds,
And said : ' No more ! ' ”

“ As the bird trims her to the gale,
I trim myself to the storm of time,
I man the rudder, reef the sail,
Obey the voice at eve obeyed at prime :
Lowly, faithful, banish fear,
Right onward drive unharmed ;
The port, well worth the cruise, is near,
And every wave is charmed.”

I place here at the end a fine picture of a saintly man; old, with a mind clear and a spirit brave; with memories within and friends around him:

“ How calmly he sat in his stall in the cathedral of life, with the banner of Christ's love over his head, waiting for the service to be over, that he might say with all his heart, Amen! ”

VII

NOW

HAVING considered Time, it is convenient to look at the point in Time which we call *Now*. It stands between the eternities. If that view is too extreme, it is an unchanging point between the years we have had and those into which we are moving. To understand the present we must know what has preceded it; there must also be the anticipating of the days to come. The former seems more easy than it is; for much of the past has gone from our mind, while it is not a simple matter to trace the relation of events to the estate in which we are standing. As regards the future, while we cannot know in advance all which it contains, we can know the verities which are there, the principles which will prevail, and in a general way the results which will attend our action. Surely our experience, and the store of experiences of others, should throw light upon the course of things. Exploration and discovery will attend our steps; but these will come in a world with which we are acquainted. Reason and conscience will hold their place. The great

interests will preserve their identity. There will be surprises, in order that Time may maintain its freshness and variety; but we can form plans with assurance, and arrange our motives in confidence, and go forward with a steady tread.

The uncertainties lie among the less important things, or relate chiefly to matters of detail. We cannot tell what kind of weather we shall have a week hence. But we can rely upon having some kind of weather. We do not know what particular things may assert their claim upon our time and strength. But we know as well now as in the future that it will be our duty to be honest and honourable, generous and helpful. No change will pass upon the two commandments which include our life. Under all circumstances it will be right to do right. Nothing can affect this duty, and upon it we may construct our plans with intelligence. We do not know where we shall be a year hence, or a day hence. But we do know that we shall be for a hundred to-morrows, and that wherever we are we shall be with the divine love, with the same principles for the fashioning of our life as we have in this world. The place may change at any moment; it is certain to change before many days. But the change does not involve a reconstruction of our motives and a new arrangement of our affections. I do not know that any event is so greatly overrated as the

passing from one world to another. Life is not subject to its control.

We must allow room in our expectations for the unexpected, though our thoughts have the element of prophecy. Nor should we desire more liberty in our anticipation, for we do not know what we shall want after twenty years have passed by. It would be foolish to attempt to lay a heavy mortgage on the coming time, and to insist that then everything shall be as we now think we should like to have it. Our desires may well change with our growth. In attempting to control the future many mistakes are made. This is frequently seen in wills. A man bequeathing his property has attempted to tie it to the opinions and wishes he has when he passes it on to others; although, in all probability, these would be modified if he continued here; while it often happens that the property cannot be used in the way which was indicated. Then the courts of the present have to act as it is supposed that he would act if he were here. Thus, a man left a sum of money to be used for the abolition of slavery in this country. When slavery was abolished, the courts directed that the money should be used in some other way for the benefit of those who had been slaves. The action in the Now was called upon to direct the action of the past. It would be better in the light of the present to intrust the bequests to young

men of discretion, and to believe that they will act as the giver would if he had remained.

What others may choose will have its influence upon our own desires. We must leave ourselves at liberty, and grant liberty to those who are to take up our purposes. It is not for us alone, or for men alone, to determine the events and conditions of the future. A higher wisdom is over our life. An all-embracing mind holds men in its interest, and makes all things work together towards a common end. It is enough for us to know that which is vital and essential, and, for the rest, to live by the day whose evil and whose good are sufficient unto it. Even the divine promises, certain as they are, leave much to be found out only in their fulfilment. In the classic chapter on faith the unknown writer does not hesitate to say that the heroic men whom he presents "died in faith, not having received the promises, but having seen them and greeted them from afar." What does this mean, but that even the promises which are given for our guidance and encouragement, and which are to be utterly trusted and held precious, are not in all cases to be limited to the letter, or confined to our ability to understand them and appreciate their meaning? In the obedient mind they are enlarged, and with this is a grateful contentment. I am not willing to say, with Robertson, that "God's promises never are fulfilled in the

sense in which they seem to have been given"; but this at least, is clear, that they are fulfilled beyond the sense in which they seem to have been given. We must allow our Father in Heaven to do for us larger and better things than with our imperfect vision we could foresee. The surprise will always come upon that side.

We may, therefore, advance with assurance into the coming hours, the coming centuries. Life is ordered for us as intelligent persons, who can understand themselves and know the present day, and the future. There is no need of drifting, or of moving timidly. Life is a business with well-ordered methods, and not a lottery where a turn of the wheel determines our fortune. Chance is not sovereign in the world, nor fate; but Providence, that is, God, the Father of all men. Farming is a trustworthy employment because whatsoever a man sows that shall he reap. This is the law of life, and we choose the harvest when we choose the seed.

One thing alarms us as we cross the boundary line which separates our years, and that is the swiftness with which we have been brought to it. Yet the divisions are of our own making. There are no lines, more than there are meridians upon the globe, or fences among the stars. There is no jarring of the ship, even when it crosses the equator. Time is simply the element

in which we move, and moment flows into moment as wave slips into wave. We need not be aware of the transition. Each period of life has its own character and offers its own opportunity. We should have the wisdom which belongs with courage, and be content. But to be prematurely old is probably of less disadvantage than to be immaturally young. We move steadily away from the day of our birth, but we do not move towards the end of our days. Time glides into the estate which we carelessly call eternity, though this is as really eternity as any day we shall have. There is no pause or break in the course of our years. There is time enough in this world for the work we have to do here, and we should not lessen the force of our life by any thought of its brevity. If I may recur to Dr. Holmes' comparison, it is not of necessity true that life ends in a raft; nor is it true that a man cannot keep on deck after he is fifty. The deck is pleasanter than the cabin, and if the man cannot go to the masthead as he once did, he can give his orders to men of more nimble feet, and not consent to take refuge on a spar. Dante speaks of that time of life,

"When every man to port approaching, ought
To coil the ropes, and take the canvas in."

That may come to pass, but its approach is not to be hastened. Let us cling to the Now,

and if we are nearing land enter port with our sails set. To make the most of Now is to be most ready for to-morrow. From the stir of his younger days a man may gain the right to withdraw; but then life should be richer and wiser, and of persistent usefulness. It is meant that the old and the young, youth and age, should live together for the common advantage. The visions of the young become dreams, but the dreams are of a real world and a true life within it. I counsel a readjustment of our idea of life and time, for our comfort, and strength, and achievement.

Still, it is to be confessed that there is meaning in our thought of the celerity of our days. It is more than complaint when we feel that the years are very brief, and rapid in their passing. We are reminded of this by our recurring anniversaries, which almost jostle one another when our years have multiplied. The air has hardly become still from the good wishes of our friends at some milestone, before they are again beginning to gladden us with their kind desires. The old patriarch, who lived, we do not know when, said that his days passed like the ships. But if they did, the ships were very slow, for Job lived a hundred and forty years after his recovery. He could hardly complain that the allotment of time was not sufficient for the work which he had to do. We cannot check

the world as it wheels around the sun, nor would it avail anything to alter the calendar and double the months, or to arrange the days upon a different scale. We seem helpless as we are hurried on and on. It is a help to know that we are never driven out of life, and that there is a "far more exceeding and eternal weight of glory" prepared for all who consent to be worthy of it. There is a magnificent consolation in immortality. But however attractive the next world may be, we do not wish to be hastened into it. We prefer to remain where we are. We want to make more of this world, which has pleasures we have not enjoyed, wisdom we have not acquired, discipline we have not received, and calls to service which we have not answered. It is a good world, and we like to live in it, and we feel very naturally that we have hardly begun to live. For its own purposes, it was made to be as good a world as we shall find when we leave it.

The question presses upon our thoughtful moments, whether it is not possible to get more out of these flying years, and to do more with them. If we cannot make the sun stand still, or send back the shadow on the dial, can we not in some other way make the days of more account, and acquire a larger portion of things which will be of value to us? I have no doubt that we can; that if we cannot make more hours,

we can find more advantage in the hours that we have, and by using them more prudently virtually extend them. The object of making the sun stand still was to make the day longer, in order that more work might be done, before the darkness closed in. If, then, we get more work into the hours we cannot change, we have attained the same end as if we could reach our hand among the stars and hold the sun in its course. It is as a suggestion for this purpose that the word Now is commended. Now is the talisman we need to make time of larger worth, Now is the secret of a fuller life. Now is the benediction which will quiet and gladden our spirit. The principle of action which is proposed is this; we can save time by doing things Now. That seems a self-evident proposition. It may be so, but it is by no means a common principle of action. I do not wish to lay down an extreme rule, or to give an indiscriminate encouragement to haste, imprudence, thoughtlessness; but only to leave it as a rule to be applied so far as it can be, in the assurance that it will enlarge the value of our life.

It is true that there are some things which cannot be done now. We have not the material for them. We have not sufficient skill. We are not certain that they ought to be done. For these there must be some period of waiting. But commonly even these things can be begun now,

and when we have them in mind it is often the time to carry them through their first stage. In this way we use our desire and intention before we have lost our hold upon them. One of the wise New England teachers of the old days, who was obliged to practice economy in everything, with a scant salary and a large work, gave to the young men under him this maxim: "Seize the moment of excited curiosity." What he meant is clear. You wish to know the meaning of a word. While the wish is upon you, consult the lexicon; otherwise the wish may pass away, and you may die without knowing what the word means. If you are in need of a date, a fact in history, a truth in science, secure it at once, or the want may pass, and the reward which could have been easily gained when the mind was upon it will never be secured. We need to use the impetus we have. Our interest and desire and intention are a force which must not be allowed to spend itself upon the air. If I may take another very prosaic illustration, when you have kindled the fire and generated the steam, use it. If you do not use it then, you have lost it, and the whole process and the whole expense must be repeated. Do not suffer the steam to vanish till it has done enough to pay for the fuel.

For very many things we are able to draw on our experience and our study. We have

stored up wisdom. There is no need of our acquiring this again, or waiting for it. We have it and without any delay we can put it to use. It is discreet to have money in the savings bank; but a man should have in his pocket enough change for the day's uses, and the rest where it can be reached. The rule has a wider range. We are suddenly called upon to do some simple problem in arithmetic, and we do it instantly. We do not feel that it is necessary for us to learn the multiplication table, although the problem depends upon that. We have already acquired the truths which are needed, and can put them to instant use. So we have learned very many things which it were foolish for us to attempt to learn over again. They do not even need consideration; we have considered them: we have them. They can be used as well at ■ moment's notice as after a day's deliberation. Besides this, we are able to form rapid judgments. If we have a well-working mind, and it is in good order, very often it can as well decide a point on the instant as to take longer time. If it is trained to speed, it ought to work speedily. Our intuitions, our principles, our opinions, should be ready for the instant summons, and should serve us without delay. A man's mind is very sluggish if it cannot decide the ordinary questions of life at the time when they arrive. That is one result which comes through

mental discipline and moral training. It is not that we can work out prudent results, but that we can produce them quickly, and yet have them as trustworthy as if with dull, undisciplined faculties we had worried over them for days. We do not make enough of what we have already learned and earned. Life is expensive. What we know is costly, and we ought to trust the wisdom for which we have paid dearly. There should be a confidence in our opinions and decisions which will foster economy. We ought to be able to regard our decisions very much as the courts do. They do not need to give a fresh and elaborate opinion upon every case, with a new study of familiar statutes and decisions, but can fall back on their authorities. We should be able to rest on opinions which we formed a year ago, on principles of life which we discovered to be wise. In this way we have the advantage of the things that we have done. All of us have rules of living which we have proved. They work well and we are happy in their use. It is to be presumed that we like our methods of life, otherwise we should change them; that we think of them with pleasure; that we regard with a mild admiration our sagacity in framing such ways of living. With great composure we regard our principles and reflect upon the use we have made of them. We do not boast of them frequently, though on occasion

we are ready to do this. We may not teach our ideas to young men; but we are gratified when someone else presents them, or adopts them, as a wise system of living. What we say in effect is this—not in words, but in the very fact that it is true: "These are the ways in which a man of my intelligence and condition ought to live. The best working of my mind and of my heart convinces me that in general I am doing as a man in my circumstances ought to do. If I did not think so, I should certainly amend my ways." I have drawn this out until it would appear that very few men would actually make these words their own. Yet what are they, after all, but self-approval? The testimony of a man's consciousness to his own discretion, and to the confidence that he is living as a man in his position ought to live, every good man is entitled to have. But to a man thus admirably furnished, there comes a demand for service, for assistance. If he does not know the merits of the request which is made, let him wait. He is entitled to the information which nothing has given him. The matter lies so far aside from his business that he must needs go beyond his path and examine it, as something new. But suppose he does know the merits of the request. Why should he not instantly give his answer? Yet how often will he consider it for an hour, then dismiss the applicant and postpone the decision. On another

day, he may take another hour of his time and his friend's, and possibly another, later on, using up hours of time on the matter which did not require minutes; and he will do this, when he knows at first, instantly, what he ought to do. Time is thus wasted when it can never be regained, and is bearing us rapidly beyond the world; while we are not able with all our diligence to get half the good that waits to be secured. I know very well what is said, that we must not be hasty. But why not hasty? It is no disadvantage in an action that it is quick. We should not be reckless; but to do a thing promptly is not recklessness; to use the fire the first time it is kindled is not carelessness. There are times when we must grant ourselves delay, but these are not so common as we imagine. I doubt if in the long run we gain anything by this daily waste of time. As I look upon the lives of men, it seems to me that more men fail to make a success of living through delay than through haste, and that what is called prudence results in more disappointments than what is called daring. We are not children. We have treasures of experience and training within us, and it is not irrational to make use of these Now. There is always some hazard in life, and there must be if life is to have any accomplishment. Fear is a less faithful servitor than courage. "Thou hast ventured deeply, but all must

do so who would greatly win." The man who acts promptly saves himself time to recover from his mistakes. I presume that these will be regarded as hazardous words. I submit them to the reader's knowledge of successful men. I would by no means encourage rashness; I do advocate promptness. There is a time to be still. Fabius may weary Hannibal without fighting him; but the Roman was very active in his delay. I do not find that all things come to him who waits, and does nothing more. To "learn to labour and to wait" is a more rational direction. The inertia is so heavy that the danger in the prompt action of sensible men is not excessive.

There is occasionally a question of sincerity here. We must be honest with ourselves and with others. Are we honest when we profess to put off the decision and have already made it, giving encouragement of help which we have decided not to render? To trifle with ourselves and with our neighbours is a serious offence, a serious wrong to our own life. Hesitation often discloses some infirmity of judgment or feebleness of will. One of the ablest men I have known, and one of the kindest, who could not bear to say a displeasing word, once made this confession: "When I tell a man 'I will think of it,' I mean that I will not do it." Is it not so with all of us at times, and is it well for us? Is it

generous? That man with all his ability failed to reach eminence. There was some lack of boldness and promptness. Would there not come to our minds, and to our business, a tonic which would do us good and give vigour to all our work if we would take into our plans this word *Now*, and live by it. It is not easy to give a precise rule. But it is clear that the more rapidly we can form our purposes, and the less time we give to going over ground we have crossed before, the better off we are.

“So many worlds, so much to do ;
So little done, such things to be.”

But leaving these matters wherein the principle seems to find good application, let us advance into the domain of thought. There are some things which are very well settled in our minds. We were taught them in our childhood. They have grown with our growth. Many influences have contributed to their formation, till we have quite a substantial body of truth, of ethical truth, of whose worth we are confident. We regard these truths as fixed. It was said of a noted English teacher that he rose every morning with the feeling that everything was an open question. There is no need of that. Some things are quite well determined, and yet we do not get the good of them. We are waiting for something additional. There are one or two points

on which we are not quite clear, so that we hesitate to declare our belief and to act upon it openly. If we would take the truth that we have and put it in use Now, declare it, teach it, let it prove its vitality, we should come by degrees into the possession of larger truth, and our questionings would either bring us into knowledge, or cease to afflict us. We should add more to our character and usefulness if we would let the mind rest in what we know while we go on and live. If we have gone two-thirds the way up the mountain, we are by so much nearer the summit than we were when we started. The same principle applies to our character. We are fully persuaded of duty. We know what kind of man we ought to be. We are resolved to be that kind of man. At times we are strongly moved towards it. But we are hindered. It involves changes for which we are not prepared. There must be new adjustments which cannot be conveniently made just now. There are some questions upon which answers are not fixed. Therefore we delay, when the delay is irrational. It is not to be expected that there will ever be a time when all things will conspire to float us into duty. The longer we wait, the fiercer seems the conspiracy against us. There is but one thing which is right, and that is to begin to do our duty. With the opinions we have, and the impulses which Now move within us, to de-

vote ourselves to the largest right, and to begin to do it. More feeling comes by using that we have. Confidence grows with the committal of ourselves. It is with tremendous emphasis that St. Paul asserts this truth of the immediate—"Now is the accepted time." Indeed it is all the time there ever will be. There is dignity in the conduct of the men whom Our Lord found busy at their boats. "Follow me," He said. They left all and followed Him; and the chief beauty is that they did it at once. So at the gate of Damascus Saul answered the voice and at once began to be the witness and Apostle. He had the right to say, "Now," when he summoned men to duty. It will take many days to make up the life; it need not take many minutes to begin it.

In our belief and our life we may frequently go over the way by which we have come, over the truths that we hold, over the work that we are doing. This sometimes has its advantage. But until the days get longer and more numerous, we cannot give much time to retracing our steps. Self-examination, which used to be insisted upon, is less commended now. The change is a wise one. It is necessary to know ourselves, but the study must be done rarely and rapidly. Reviews are supposed to be useful, but what should we think of a school where the teaching was done in two days of the week and the rest of the time was spent in reviewing it? If we have learned a

thing, let it stay learned. In the parable the man who sowed the seed which sprang up, he knew not how, does not appear to have looked to see how it had sprung up, or to question the fact. With nature working for him day and night, he could not keep up and do his part unless he gave all his attention to the harvest. This forward pressing is the pleasanter. We do not advance rapidly by the circular movement. We can use up time as certainly by going round and round, but there is not much pleasure in it, and there is less result. This prompt, spirited action will quicken others, incite them to earnest and rapid effort. By it we enlarge our good work and save time. Everything which appeals to us seems to call upon us, "Be quick!" "Say not ye, there are yet four months and then cometh the harvest? Behold I say unto you, Lift up your eyes and look on the fields; that they are white already unto harvest." The child wants things Now. It is a pity that he outgrows this desire. He will slowly learn that he cannot always have them Now; but it is quite as well that he should retain the desire, which may hasten its own fulfilment.

We are likely to form good resolutions. We are fond of them. They are flattering and inexpensive, easily made, and easily disappointing. Sometimes advantage results from them; but commonly the advantage could have dispensed

with them. Few cheap things wear well. Resolutions do not take strong hold upon conscience. They are too much the outgrowth of times and events, and disappear with the occasion which produced them, or soon after. We all of us have many of them lying along the path where we have been walking, and for them we have no use. Good resolves and good habits belong together. They are excellent if we are able to use them, but good habits put us inside the house and good resolutions shut the door. Of course, in themselves, good habits are better than bad habits. In permanent action it may not prove so. Good habits are likely to make us mechanical, and content with doing what can be done easily because we are used to doing it. This hinders advance and holds us to the past. There is always danger when to-day is a repetition of yesterday. This may save us from buying a new almanac, but the economy is not profitable. Good habits are likely to create satisfaction, and satisfaction with ourselves is perilous. We need to be alert, with our minds quick, and our eyes looking before us. A bad habit is less desirable; but for that reason it may turn out to be of more use. If it makes us discontented, as it is likely to do in our sober moments, it may drive us on to better conduct. It holds the possibility of changing for the better. We are to bring to each morning the wisdom of other days; and this is not to be kept under lock

and key, but to be at hand where it can both live and grow. Each day is a new day and needs a new man. Lose nothing good which you have gained, but let it increase. Do not forget that there is something to be done. In the complacency of a past intention to do something, live, move. In the light of this day live this day. An old purpose, a venerable custom, may have virtue. Better a strong, fresh will, vigorous, enterprising, under the guidance of reason and conscience, with the inspiration of immediate necessity and opportunity. The ready way to find out if there is virtue in our good resolution is to begin to transform it into action. See if you are willing to pay the price which this demands, and to bear the effort. If your good resolution or good habit, consciously or unconsciously, hinders you from doing that which you ought to do Now, as may not unlikely be the case, then it is worse than useless. Indeed, the rule, if we are to have any, may well be this: Do what ought to be done; give what ought to be given; say what ought to be said; be what you ought to be, and do it Now. I do not attempt to give regulations for ordering life. A man must judge for himself what he ought to do, and find by experience the best way to do it. Yet I venture to present a few maxims which I have seen to be practical:

Finish your work with the impulse you start with.

Do your work so well you will not need to do it over.

Do your reasoning so well it will not need revision.

In doubtful cases do the generous thing.

Let your mistakes be on the liberal side.

Do your best and trust in God.

"Whatsoever your hand findeth to do, do it with your might," and do it NOW.

VIII

WORDS

I AM not to discuss Philology as the Science of language, nor the elements and principles which enter into it. That is an attractive study, but the present purpose is simpler; it is rather to consider Words and their uses in our ordinary talking and writing. But the name of the Science has a winning sound. The Greeks were fond of setting feeling and affection in their pursuits, and in their terms friendship has a prominent place. Philology is strictly the love of a word, or of words; as Philosophy is the love of wisdom, and Philanthropy the love of man. Our terms are colder and more formal.

It is not likely that we shall ever find out how man began to talk. There are various theories which are but interesting conjectures. Whether speech was a direct gift, or whether it rose from meaningless sound up to language, we do not know. At some time, in some way, the man and the child learned to use such sounds as we call words. Everything was simple, but would steadily become complex, with new words and new ways of employing them. The ability to

talk was a large endowment, and it was an immense force for good or ill. But it was put under man's control. He could say much or little as he pleased, and say what he pleased. Responsibility came with the gift and its acceptance, and his use of words would be a revelation of his thought and character. The word *infant* means one who cannot speak. Children would inherit the gift and its method, but come very gradually to the use of it. The expression "Mother-tongue" has a wide range. The power to talk is man's distinguishing trait. He is excelled in other things. The horse is stronger, the eagle can fly better, the ant is more industrious, and the squirrel more provident; but man can talk. That other creatures have thoughts, and ways of expressing them, is apparent; but words belong to man. It would be supposed that the gift would be very highly esteemed, and perhaps it is. But for some reason talking has come into inferior repute. It is not common to hear it spoken of respectfully. This is an instance of singular inconsistency, in that the desire for talk and talkers is unremitting. The demand increases with every year and is quite beyond reason. With all this it is not easy to recall an adage in which talk is spoken of in complimentary terms. The proverbs are against it. Such sayings as these are representative: "Works, and not words are the proof of love." "Words are but wind."

“ Good words will not fill a sack.” “ Talk is but talk; ’tis money buys land.” The fact is brought into evidence that a man has two ears and only one tongue, which shows that he is to hear twice as much as he speaks. Finally, how severe is the judgment which is passed upon what one has said,—related, promised, threatened,—“ It’s all talk.”

It may be worth while to analyse this opinion. It is said that words are easily spoken: that they cost nothing, are often insincere, and are ineffective in comparison with deeds. “ The greatest talkers are always the least doers.” “ They talk of camps and stay at home.” “ Talking pays no toll.” As a witness to the insincerity the case of Seneca is cited. He talked bravely upon a simple life and contempt for earthly things; yet in four years made a fortune of more than fifteen million dollars; and wrote a treatise on poverty when he had in his house five hundred tables of the citrus wood of Mt. Atlas, costing from twenty-five thousand dollars upwards.

Let us see if these opinions are sound. Talking is much less common than is supposed. The number of persons who can fairly be called talkers is not large. There may be conversation in the family, where there is no timidity; but beyond that there are not very many persons to whom the name can be applied. There are some whose tongues are not at rest, at least in their

wakeful hours, and these create an impression that everybody is talking. Silence them, and the air will be still. You may easily test this point in any public meeting, where everybody is at liberty to speak. How many will respond? Try it at a Church conference meeting, or a reception or a club. When one counts up the persons he knows who can be called talkers, he will be surprised to find how few there are.

Words are not easily spoken. The mechanism by which they are produced is very delicate, and cannot be imitated. The futile attempts to make talking machines and speaking dolls show how impossible it is by any contrivance to create what may reasonably be called talking. Most of us know the difficulty of talking, even with the vocal organs made for us; to put our thoughts in words, to frame intelligible sentences. "I know it, but I can't say it," often we hear that confession. "You have put my thought into words, which I could not do." That talking is very easy to some persons is true; but to speak clearly and properly is not a universal gift.

Again, to talk well is costly. One must first think well; this means study, meditation, experience. A single sentence may be the result of years of work. Much thought may be compacted into few words. Words often lack sincerity. It is true, but this is because the men are insincere. Words are often an exaggeration;

quite as often they fall short of the reality. It is impossible to describe a landscape or a symphony, or any large event or deep experience with an approach to accuracy. The tongue falters, and the man takes refuge in gestures and exclamations.

Yet words are effective. Selden wrote that "Syllables govern the World." We know their power over us, and we rely upon them when we would move others. Teaching is with words, and preaching, and all giving out of thought. Books are words, and Libraries are their temples. What is the Magna Charta but words, and the Declaration of Independence, and our Constitutions and statutes? "Words are the symbols of thoughts."

"Words are things, and a small drop of ink,
Falling like dew, upon a thought, produces
That which makes thousands, perhaps millions think."

The remarks of Abraham Lincoln at Gettysburg are justly praised,—that the world will little heed, nor long remember what we say here, but can never forget what they did here. The saying is not just to himself. The deeds need words that they may be known. But, further, all which was done at Gettysburg was guided and aided by words spoken by Lincoln and those who were with him. His own words in Cabinet and Congress, words in the commander's tent

and the soldier's hospital; words which strengthened a nation's courage and inspired the country to preserve itself,—such words will be long remembered and their influence will be as enduring as the nation.

The whole contrast is ill timed. Words are deeds. The mind works to make them. The will works, and the entire man. Voice and heart are joined in the purpose and its fulfilment.

“ 'Tis a kind of good deed to say well :
And yet words are no deeds,”

has been revised:

“ Words are not deeds: and yet it is a kind of good deed to speak well.”

It were easy to give instances of the power of words fitly spoken, at the right time, by the right person. What influence there is in such simple words as “Thank you,” “Good morning,” or any words of courtesy and kindness? A few words have had large results. Victor Hugo makes the battle of Waterloo turn on the words of a boy to the Prussian General,—“Take this road.” The effect of Otis' speaking was so great, it was said, that if he had closed a speech by calling on the people to follow him and burn the town they would have done it. John the Baptist might have boasted that he was a priest's son, but he was wisely content to be The Voice.

When He appeared whom John heralded, He came as the Word.

There is a popular proverb, that speech is silver, silence is golden. Think of that for a German! One who as hearer or speaker is involved in long German sentences may readily believe it; but it is not a wise saying. There are times when silence is the better; in these cases it has been preceded by speaking. It was after a prolonged declaration of things which were to come to pass that there was silence in heaven, and it was only about the space of half an hour. A pause was needed, both for relief, and for meditation upon that which had been said.

Silence is sometimes an effective protest, but this is because of its relation to speech. After John Milton had been "Church-ousted by the prelates," and could not take vows unless he would take oath to say what he did not believe, he chose to be still. "I thought it better to preserve a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing." To bear abuse without reply, when reply could be made is courageous. But to hear an absent man abused, and to keep silent when you could defend him, is craven. It comes to this, that at times silence is best. Yet, on the other hand, what great cause has been advanced by it? What reform has been wrought? When has knowledge been enlarged, and patriotism,

and philanthropy, and all virtue? "I believed, and therefore did I speak, we also believe, and therefore also we speak," is in all the process of advance which the world has made. We shall continue to talk and men will continue to ask it. Carlyle is reported to have spoken four hours in praise of silence. Who that heard would have known that silence is so admirable had it not been thus praised in speech, followed by the opportunity to make proof of all which had been said? It is much like the sweetness of solitude. When you find it, you need a friend to whom you may whisper "Solitude is sweet."

Of course all which is said in commending words is with the understanding that the words shall be good and shall be well-spoken. For this some things are requisite which we ought now to consider and express in words. It is obvious that the prime requisition must be knowledge. The man must have something worth saying. It may have come by study, by thought, by reading or hearing, by imagination, by appropriation, but it must be his. It has been remarked that the reason a dog does not talk is, that he has nothing to say. Probably that is not strictly correct, but it gives a hint in the right direction. It must be a slander, that one said there were not more than ten men in Boston who could have written Shakespeare's plays; but the story is more credible that Wordsworth expressed slight regard for

Shakespeare's sonnets, saying that he could have written them himself if he had a mind to, and that Lamb replied there was nothing wanting but the mind. Someone described Seneca's eloquence as sand without lime. A man can talk without a tongue, but he must have ideas if he would speak to advantage. The demand is not unreasonable, seeing that knowledge is within reach, and should be acquired for its own sake. First, to know something; then to be somebody. "Words are the man." The man enters into his words. The moral and mental character are disclosed, and even the habits and methods of the man. George Eliot said that talkers who could not be stopped were like a clock which strikes twelve and keeps on to thirteen and fourteen, not because this is the hour, but because the clock has something wrong inside. We all know how much the value of words depends on the person who speaks them. This is true of promises and prophecies, and also in all matters of judgment. The character gives convincing power to the sentences. It has been truly said that we are allowed not only to judge men by their words, but words by their men. Indeed there is speech without words, conveying thought and feeling which are well understood. When Ole Bull was assailed with hostile criticism he was offered the columns of the New York Herald for his reply. He shrewdly answered in his broken

English, "I tink, Mr. Bennett, it is best tey writes against me and I plays against tem." "You're right, Ole Bull, quite right," was the editor's response. The great violinist learned to play from the mountains of Norway which gave him of their life and strength, and this he carried with him where he went. Eloquence is often indebted to the evident sincerity of the speaker; to his earnestness, and the painstaking which justifies it. Even the look may add to its life. They say that Massillon had an eloquent eye, which may stand with the saying of Demosthenes, that the power of oratory is as much in the ear as in the tongue. The man moves in his words. His passion is felt in the tones of his voice. "There is something very seductive in the order of St. Dominic, and that is Father Lacordaire." John Randolph said that the most eloquent speaker he ever heard was a slave mother pleading for her child. Rufus Choate thought that the most eloquent talk in the English language was the address of Mr. Standfast in the river. The place helped the words. The Pilgrim was at the end of his journey, and before him opened celestial delights. As he looked he spoke, and as he spoke his countenance changed, and he ceased to be seen of men.

The good speaker will be discreet and economical in using his words. He will save his best words for the best occasions. If he employs

them when cheaper terms would do as well, he is at a loss when he really needs them and has no substitute. It is pitiful to see the extravagance with which thoughtless persons throw away their choicest words and thus impoverish themselves. The word Friend, for example, is a word which should not be spoken carelessly, or it will not serve us when we want it. Even a higher word is Love, which should certainly be spoken with economy. There is a familiar use of it which lessens its value. There are few things which are not loved in this fashion, when it would be enough to like them, to enjoy them, to think well of them. The range of Love should be limited. It marks the highest duty. It is the fulfilling of the divine Law. It is the answer of the heart to its Maker and Redeemer. What shall we give Him if we have lavished our love on things? Among the most sacred sentences ever fashioned is God is Love. Yet how lightly it is spoken and how slight is the impression when we hear it! This is in good degree because Love has lost its meaning. It has been despoiled till it no longer serves us and we have nothing in its place. Love is often a thin sentimental pleasure; a kind of meaningless flirtation. With this conception what force is there in these words now before us! The Holiness, the Majesty, the Mercy, and Justice of God, His sustaining Providence and Eternal care, all belong in the words, but Love, in its fallen

estate, no longer suggests them, and wins us to reverence and obedience to the character and conduct inspired by sacred affection. We may well learn to guard more carefully, and to use with more discretion that "Eternal God word, Love."

Keeping in the shadow of these general principles, we may notice several minor things which belong in good speaking. Many of these are comprehended in the one word Tact: which may here be defined as the science of saying the right thing in the right place. It is a native gift, but it may in a measure be acquired by pains and care, and a judicious amount of silence. Many a man has passed for wise because he held his tongue, and by reversing the rule has acquired a contrary estimation. "No one was ever so wise as Thurlow looked." Tact has been the making and the saving of many a reputation. It is worth learning. In this will be included a proper regard for the time and the place, and the particular conditions. There is in it a keenness of apprehension: a quick sense of the fitness of things. The man of Tact is not easily surprised. In our common phrase, he has his wits about him. He is quick with his answer, which must be given at once, if it is to be given at all. Leonard Woods was invited with a friend to dine with Louis Napoleon. At the appointed hour the two men presented themselves. The Emperor said as they approached, "We did not know that

in the least restrain the fancy of the Poet. It is one of the charms of Poetry that it takes us out of the commonplace, and even beyond customary phrases, and gives us visions of things which to most persons have been invisible.

"As imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives . . .
A local habitation and a name."

The words he uses, the blending of words, the imagery which increases their life, should be removed from the prose of every day, and the literalism of the market-place. He has the right to call for our thinking, to appeal to our imagination, and to create in us conceptions we cannot define. In this Poetry is distinguished from versifying and rhyming. It is this which renders Poetry choice and rare, and we are grateful for it while we enjoy it. Still, it is not too much to ask that there shall be meaning which can be reached; a place where we can rest when we have been carried above ourselves. Successful effort to alight in the upper air is a pleasure. But I feel warranted in believing it does not enhance the excellence of Poetry that we cannot discern the thought which is in it. But we owe so much to the Poets that one is disposed to let them do as they please. There is a harmless mental exercise in trying to follow them in their graceful flight

and overtake their thought. Yet it is quite likely that the meaning which is discovered may not have entered the mind of the Poet. It is probable that no persons are so much surprised by annotations and interpretations of Poetry as the Poets themselves. They cannot find fault with these, if by their manner they have encouraged the search for that which has no existence. A distinguished professor and a simple-minded student differed upon the meaning of a Browning sentence. The question was referred to the Poet, who said that the student was in the right. The professor might fairly have asked why the Poet did not make his meaning clear. While we must pardon a great deal to genius, when it claims the right to be needlessly confused and confusing it passes the bounds of justice. No great harm is done, however, inasmuch as we do not need to read the things which have not been of enough value to the writer to induce him to give them a good setting forth. Here, at least, we are all free. Let men write what they please and as they please, and we will do as we please about the reading. It is foolish to compare faults; yet I suppose that most of us would pardon an ungrammatical sentence sooner than one which was unintelligible. Let it always be borne in mind that life is short, and that we are very busy; then let us practice economy. I am not attempting here to give instruction in rhet-

oric or composition. But we are all hearing, and many are speaking, and it can hardly be amiss for us to admonish ourselves.

I have in another connection said some things regarding the use of words, and these need not be written here. We are to be accurate and clear. Our thoughts are to be clear in our own minds, and their expression made clear. Simple words are strongest. Simple sentences are most effective. A just proportion among words and phrases is to be observed. The occasion is always to be regarded. What would be stilted and extravagant in some conditions might be less objectionable in others. There are times when we may speak of a conflagration, but not when we are rousing men to save a burning house. What do you wish to accomplish? What is the rational way of achieving it? The sensible writer or speaker considers these things. The lawyer before a jury never forgets them. He does not smother his purpose in his eloquence. It is to be feared that a public speaker sometimes loses sight of his object, if he has any, and talks more for his own enjoyment than for a predetermined result. There are times and places when a man can talk for his own pleasure in talking, but these must be carefully chosen and the privilege must be paid for. A great change in oratory has taken place within a few years, and, in the main the change is good. The old orator has passed. He

was often an interesting man, with learning, and skill to impart it. But he was rich in words, and fond of long sentences ingeniously arranged; of bold flights of imagination, of rhetorical forms which rose from simplicity until they stood in amazing beauty and grandeur. It was fine, it was an art; there was music in it; but we hear it no more. This is not altogether a gain; for there were beauty and pleasure in an artistic combining of words, in the flow of rich sentences, and the march of stately periods to their exalted climax. Real eloquence was a delight, while the imitation of it was puerile and often grotesque. Public speech is now compact, direct, moving rapidly towards the mark. There is scant time for rhetoric. This is in keeping with the modern habit of doing everything rapidly. One must be quick, if he would hold the ears of men. This change is in favour of the man who makes no pretension to oratory. He can speak fittingly and effectively, because he can speak simply and directly. It is a good rule in speaking and in writing to strike out or omit what has been put in only to please ourselves. If it does this in a marked degree, it is not unlikely that it will fail to do anything better. The rule is not exact; but it is right so far as this, at least, that words should have more than a good sound in our own ears. Will they prove strong?

The naturalness and fearlessness of children

have much to do with the charm of their words. They do their own thinking and have their own solutions of the questions which perplex us all, and of certain questions which we have solved. Their way of dealing with problems is their own. It amuses their elders, but often puts them upon serious thought. They are moved by inquiries which come from the artlessness of children. The historian Green gives a charming story of a little girl and the way in which she set him upon the searching of his heart. Her mother had died, and she was comforted in the thought that her mother was in heaven. Then, turning to him, she innocently asked: "Shall you go to heaven, Mr. Green?" The question was simple, certainly; it might be thought commonplace. It is often turned aside without an answer. But asked by a child, and plainly for information, if the man gave it any regard he might soon find himself in deep thinking, with all the faculties of his nature alert. The thing was to make him hear the question, and this the simplicity of the child whom he loved brought to pass. She was a child; but what if the sincerity and simplicity could be carried through life, so that formalism and the conventional were warded off? There is merit in being original. Anybody can repeat; but it is that which carries the personality which is effectual. Think your own thoughts and utter them, and you have made such additions as

you can to the common knowledge. Echoes are interesting, but not instructive. If you have nothing worth saying, get something worth saying, and say it well.

There are such opportunities to speak well, pleasantly and helpfully, that it is a shame to do otherwise. Our own English tongue gives us words enough. To learn them is ample study, and to employ them wisely is sufficient work. We can go beyond our English words, and for some purposes must do so. But it is of immediate moment to hold our birthright in honour. Many are the causes which need our words; they are not all of large proportions. Each day gives us the chance to speak helpfully, and if we are brave and true we shall do it. We can avoid the opposite, if we can do no more. A well-bitten tongue, checked in its folly or cruelty, is the sign of a conquest worth the winning. Thus we come back to our character. What we are is shown in our words. What we are can be made what we should be, so that the cause is in our own will. Good speaking comes from good thinking and feeling. We shall do as we choose to do; yet we can be taught and aided. Books of good words, fitly formed and arranged, will serve us. It is a help to talk with those who talk well, or to listen to them. Wise men are generous and courteous in the presence of modesty or sincerity. A subaltern entered the railway

carriage in which Von Moltke was seated and saluted him with, "Pardon, sir." When he left, again he said, "Pardon, sir." That was all. "What an insufferable prater," was the soldier's return. It was exceptional, yet even then it is by no means impossible that the great Chief was glad to have the young man within reach of his conversation. No such rebuff need be looked for. Men like a good listener too well, even if he be a stranger on the outskirts of the company. It is of rare advantage to talk with a woman. The youth has to be cautious; he selects his best thoughts and clothes them in his best sentences. To know a good woman well enough to listen to her deserves to be called "a liberal education."

In all this we have been walking on the common road, the highway of life. On every side we can find that which is worth hearing and seeing, worth thinking upon, and saying. The mind is easily stored with knowledge which grows from more to more. If the young man be bright, attentive, careful, if he will be truthful, simple, original, he can talk well. It rests back upon the will. Who can do little besides can do this. There was a day when two apostles and a cripple at the gate found words better than silver and gold. It depends upon the man. It was a large petition which closed the Psalm, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight."

Again let it be said that a good and high purpose is likely to make us speak well. This we can have. Everybody can be allied with

“The cause that lacks assistance,
The wrong that needs resistance,
The future in the distance,
And the good that I can do.”

IX

SHIBBOLETH

IN the days of the Judges there was continued strife between the tribe of Ephraim, which was on the west side of the Jordan, and the men of Gilead who were on the other side. These Gileadites were a rougher people than their opposite neighbours, being separate from the comparative culture of the Western tribes and leading a more independent, nomadic life. Of them came Jephthah, whose romantic history is familiar; and Elijah, the Tishbite, who defeated the priests of Baal in a memorable conflict. Now there was war between these peoples, for which there seems to have been no good reason except in the love of conflict; and the Gileadites prevailed, and took possession of the fords of the Jordan, so that when the Ephraimites who had ventured into the enemy's country sought to return to their own territory they were stopped until they could show on which side they belonged, and prove their right to go over. The test was a simple one, merely the pronunciation of a word. The word chosen was, apparently, the name given to the water which ran before

them, the name answering to our word river. The men who desired to cross were asked what they called this stream. If they were Gileadites they at once said Shibboleth, but if they were Ephraimites they could not pronounce the word in that way, but said Sibboleth. There was a difference in the dialects; and those who failed to speak in the Eastern way were known to belong to the other side, whereupon they were put to death. This was not because they could not give a particular sound to certain letters, but because they were enemies, and had been conquered in battle. It was because of the different tribal relations, and as a consequence of such a war as had been waged, that the defeated were dealt with after the manner of the times. It was cruel, but the cruelty was not the result of so small a matter as the difference between an aspirate and a sibilant.

This incident has been carelessly misunderstood. It is used as if the whole affair turned on the trifling difference in articulation; whereas it was a political difference, almost a difference of nationalities, and an event in a relentless war. But, it is said, commonly with a sneer, to men of one opinion, or to one sect or party, "You will not accept another and have fellowship with him, unless he assents to your Shibboleth," that is, your platform, or your creed, as if this were of very small consequence. The

remark is as if one said that a Republican will not vote for a Democratic Governor or President, because Democrat and Republican are not spelled alike, and do not sound alike when they are spoken. Even so genial and charitable a writer as Dean Stanley remarks that "Many a party watch-word, many a theological test, has had no better origin than this difference of pronunciation between the two rough tribes, which has thus become the type or likeness of all of them." The remark lacks the usual accuracy of the writer. There was in the early church a long controversy over two Greek words which differed in a single vowel. It now seems a petty thing to contend about, but the difference was one of great significance; for the one word denoted that the Lord Jesus Christ was of the same nature with God, and the other that He was in his nature similar to God. The contest was not over a letter, but over a profound truth, and a belief of radical importance.

It is evident that slight manifest differences may have a large importance; not for what they are in themselves, but for what they represent. The physician puts his finger upon the pulse of his patient, and, according to its beating, determines the conditions which he is to meet. But no man ever died because his pulse was too rapid, while many a man has given up his life because of his fevered condition, which was betrayed by the

throbbing at the wrist. The principle is obvious, and can be almost indefinitely extended. There are few matters more important, or more difficult in many cases, than to look beyond things themselves to their relations. A word which is small if measured by syllables may be larger if judged by its meaning; and slight differences in sound may denote large differences in character. This which is true of words is true also of acts, and these must be estimated in their connections. Large and small are, therefore, indeterminate words. Words are the expression of thought, and thought of character. "Words are the man" is a saying not too serious, if taken in a liberal way, as it should be; for an occasional word, hastily or thoughtlessly spoken, may denote but a momentary feeling. Still, if we indulge ourselves in hasty words, we must not find fault if they are allowed more value than fairly belongs to them. Be what you would be thought to be, is a reasonable requirement; and that we consent to be judged by what we consent to do is not an unreasonable demand. The jury must decide on the evidence laid before it.

Nationality is declared by the pronouncing of words. It is not merely that different nations have different languages, but that the parts of a nation have separate dialects. Old English is often unintelligible to one who has learned only the modern tongue. But in modern England the

language of the Yorkshire man is almost foreign to one who is familiar only with the speech of the South. Even in our own country different sections have different words and tones, so that a man's birthplace or residence is betrayed by the terms he uses, and the way in which they are spoken. Happily, each section considers its own dialect the best, so that the variation need not be disowned. It remains true as it was in Palestine that Shibboleth and Sibboleth tell on which side of the river a man belongs.

But besides these natural distinctions there are others which are under our control. Good words, well chosen, well applied, show the cultivated mind of a man who reads good books, and is accustomed to good conversation. His vocabulary need not be large, if he knows its limits, and does not transgress them. There is not much need of long and strange words in our ordinary intercourse. Good breeding is often manifested in the use of simple terms, clearly understood by speaker and hearer. Especially is it foolish to use the words of a foreign language when we cannot speak them properly. The misuse of a word betrays the affectation which trifles with it. I was told of a preacher at a college who went out of his way to speak of the unlucky son of Dædalus, whose wings were seared by the heat, so that he fell into the sea; the preacher threw the accent on the second syllable, an error

which, so far as scholarship went, exposed him to a fate almost as sad as that of Icarus.

There is an element in language which is acquired with difficulty, or more commonly never acquired. A language can seldom be to a foreigner what it is to one who inherits it, and lisps it in the nursery. There is a spirit in the words which belongs to the nation and can rarely be transferred. A man must share the nature and temper and character which have expression in the words, or he cannot know their full meaning. Who but a Frenchman can sing the *Marseillaise*? Who but one to our manner born could pour out his patriotic soul in the *Star Spangled Banner*? This is as it should be, for a man has a claim on the songs of his own country which may not be contested. They are his own, and should be acknowledged. Peter need not be ashamed of his Galilean speech, for he was a Galilean born. It betrayed him, but he should have consented to such betrayal. Something is far wrong when a man is willing to disown his country or his town. If one changes his citizenship he should accept, as well as he can, the songs of his adopted land. It is given as a part of the description of those who find beyond the stars the country which is their own, that they sing, as it were, a new song, the song of the new country. So closely allied are the song and the man.

In another paper the matter of Words is more fully treated, but in this connection these suggestions are appropriate.

It is needful that we attach more importance, not only to our words, but to the method of using them. They should express the man. They should be used accurately, as has been already said. They should also be spoken and written distinctly and boldly. They should be truthful, without evasion or compromise. We should not try by indistinctness to leave it uncertain on which side of the river we belong. Plain words, clearly used, and held to the truth, mark strength of character. These qualities in a man's use of words foster his self-respect, enlarge his force, and reward his honesty. A strong heart makes strong speaking; for out of the abundance, or poverty, of the heart come the words. On the other hand, plain, strong speaking promotes clear thinking, and increases the character behind it. Clear, firm utterance seems to summon wandering thoughts, infirm purposes, fragile desires, as the voice of a commander will rally his men for a charge. Commonly a man with vigorous character and robust intention refuses to whisper, and can be heard when he consents to speak. He opens his mouth when he would teach men and move them to his will. A boy is blamed because he misspells or mispronounces a word; but that is nothing in comparison with

the fault of a man who misuses his words, or lisps the sentiments he has not pluck enough to utter. No grammar or dictionary can make a man speak correctly unless he thinks correctly. If he be brave and honest, and have done his best, inelegancies and inaccuracies can be forgiven. "When affection guides the pen, he is a fool who would quarrel with the style or the spelling." For affection we can write sincerity, heartiness, helpfulness. This is no excuse for a man who consents to be inaccurate, and is willingly uncultured.

There is no good speaking which is not honest speaking. When a man is known to be true we give him liberty and indulgence. That is a fine story which is told of Mr. Mill. He had asserted in a public address that the working classes are not to be trusted; that they do not tell the truth. They were angry, and sent a delegation to ask if he had said this. He told them that he did say it, and from that moment they believed in him. They said that a man who would speak so fearlessly and stand to his word was a man to be trusted. If he had deceived or evaded they would have despised him. Cobden was a man of like spirit. He said that Palmers-ton was the worst minister England had ever had, and he was asked to join the Government. "You know what I have said against you and your measures." "Yes, but A. said the same

things and he has joined me." "Yes, Lord Palmerston, but I meant what I said." This brings to mind a tribute paid to one of our old New England ministers. A parishioner left him because he could not stand the doctrine. "But you have gone to a church which holds the same doctrine." "I know I have, but that man believes it." Probably one man believed it; but the other preached it as if he believed it. It is told of a minister who was known to have changed his belief, that when he was asked how he could continue to read what he did not believe, he replied, "I read it as if I did not believe it." To the praise of Gladstone it was said, that he spoke in italics. Much has been said of late about Oliver Cromwell, who after long waiting has obtained the honours he deserved. On what does his fame rest? On his sturdy character, his incorruptible patriotism, his unconquerable determination, his passion for freedom; but in addition, something is due to his articulation. He made men hear him and understand him. When he broke in upon the session of the Long Parliament and dissolved it, everybody understood him. These are given as his words. "I have come with a purpose of doing what grieves me to the very soul, and what I have earnestly, with tears, besought the Lord not to impose upon me. I would rather a thousand times be torn in piecemeal than to do it: but there is a

necessity which weighs upon me in order to the glory of God and the good of the nation. Your hour has come: the Lord has done with you: He who has taken me by the hand and who causes me to do what I do." The Speaker was forced from his seat, the hall was cleared, and Cromwell was left alone. He passed out and locked the doors behind him, and the world knows what he meant. When he listened to the pleading of his daughter for the Christians in Piedmont, and sent word that the persecution must stop, men knew that it would be done. So was it when he listened to George Fox, and to the teaching of the inner light, and responded, "It is true, it is true." If he had talked so that men could not make out whether he was saying Shibboleth or Sibboleth, his work would have perished with him, and he would have gained no remembrance from the reluctant centuries. Compare him for a moment with the King against whom he contended, who had a habit of speaking so that no one knew what he meant, and who said nothing upon which the people could depend. Sentences which could not be trusted revealed a character which could not trust itself. Sir Philip Warwick said of the Protector that his voice was "sharp and untunable," but he added that "his eloquence was full of fervour," and that he was "very much hearkened unto." He was heard and those who lis-

tened knew what he would do, for he knew it first himself. It was a trait of the Puritan character to speak distinctly, and this quality remains. It was heard in 1776 and in 1861. Independence has been gained and kept by strong sentences. This clear speech was heard when the people of Boston were before the King's representatives. The plain men went before the Council in the Old State House, assured of that which was in their hearts and meaning that it should be said beyond misunderstanding. "We see a snake in the grass. We choose Samuel Adams to speak our mind." Samuel Adams spoke it in tones which did not waver, and then the Republic was called into being.

The New Englander has been satirised for a nasal tone. Let it be so, if it is so. He has always been able to make himself understood. But for plain speaking with plain thinking, there would have been no New England. It is sometimes loosely said that men lack "the courage of their convictions." That is not the trouble. They lack the convictions. Opinions may be cowardly; but convictions are bold. Who thinks and feels deeply will live deeply, and out of the depths his cry will come.

But the importance of slight differences in appearance as indicating wide differences of character and meaning is seen in many things besides words. A sign, a figure, a picture, may reveal

a deep truth, and a small variation may have a very great significance. An instance of this is finely set forth by Matthew Arnold. It was a common and beautiful custom, to represent Christ as the Good Shepherd carrying a lamb. The presentment is with authority, and is precious for its truth and comfort. But it did not always satisfy. It was thought that the Divine care should not be thus restricted.

"He saves the sheep, the goats He doth not save."
So rang Tertullian's sentence. . . .

But she sigh'd,
The infant Church ! of love she felt the tide
Stream on her from her Lord's yet recent grave,
And then she smiled; and in the Catacombs,
With eye suffused but heart inspired true,
On these walls subterranean, where she hid
Her head, 'mid ignominy, death, and tombs,
She her Good Shepherd's hasty image drew,
And on his shoulders, not a lamb, a kid."

With this change the Good Shepherd Himself was changed in the thoughts of men. His purpose was enlarged, his mercy broadened; His love and care shown to be really divine. In the painting the difference might not be great, but it was large enough to create a new and better thought of the Shepherd. It marks the widening of religious beliefs whose symbol is the Shepherd and the Kid.

Much has been written upon the importance

of small things. It is a favourite theme with instructors, and may well be. The value is not, it may again be repeated, in the thing itself, but in that which it denotes. This is especially true in dealings with strangers. They have to reach conclusions from the signs given them, and do not have the materials for distinguishing between what is usual and what is exceptional, allowing the great to offset the small. For these quick estimates upon single acts we are to be prepared, and nothing is so slight that it may be safely overlooked. Here is an illustration. Not long ago there was a vacancy in one of our institutions and there were many applicants. A written competitive examination was held and the candidates were reduced to two. Which should be taken when the merit appeared equal? An hour was set for the two persons to present themselves for further consultation. It was in favour of one that his paper was better arranged and more comely than the other's, but that was not decisive. At the appointed time one of the two was present: in a few minutes the other came. That little matter of punctuality turned the scales. It was taken for a sign that this man would be more exact than the other in all his work. It was a fair inference and it was probably justified by the events which followed.

It is never safe to indulge ourselves in inaccuracy, or to pardon a want of precision. Pretty

near is pretty far. About right is about wrong, is quite wrong. It is worth one's while to train himself in exactness. I well remember a man with a disciplined mind, trained in the law, who would rebuke a person who had spoken loosely and not very truthfully, with the simple question, "Is that exactly so?" How delicate and cutting was the reproof! But when that man gave a word of commendation, as he sometimes did, it had a double value because it was known to be deserved. The difference between truth and flattery is the difference between sincerity and insincerity. The value of praise, as of advice, is chiefly in the one who gives it. A person may overrate the worth of our action and give us unmerited admiration. We should have the discretion to detect his error, while we give him credit for good intention. Perhaps there is a system of balance by which justice is obtained. A wise lawyer laid down the rule, that when one receives praise without deserving it, it is an offset to the time when he deserves it and does not receive it. But my point is, that we should be correct in our speaking. Precision is essential. If this lessens the amount of talking, it has wrought a double good. There is no region of life where accuracy is not required. It is needed in business and politics, in law, in art, in teaching, in preaching, and in all social intercourse. There are some remarks upon this general theme

which must be found elsewhere, but even here we are to see and to confess the fairness of the New Testament teaching: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." That leaves the matter in our hands, where we desire to have it.

If the convenience of others is to be in any degree affected by what we say, if this is to have any influence upon their conduct, then they have the right to demand that we speak truthfully and distinctly, and support all that we have said. We are obliged to trust in some degree the intelligence of those who hear us; yet we are not to presume that intelligence will interpret ambiguous sentences as we prefer. They may not exact too much from our words, but we may not require them to take less than the words profess to give. For instance, a promise is binding not for what it may be made to mean, through some private interpretation on the one side, or some forcing on the other; but according to the meaning which the one who makes it allows the other to attach to it. To use the old illustration, if you have promised a man a chestnut horse and you let him so understand your words, you have no right to put him off with a horse-chestnut. To avoid misconception, to prevent false expectation, it is well to state the engagement in writing with such explanation in illustration as shall leave no doubt of the meaning. This is now in-

sisted upon in important matters. "Put it in writing," is a wise precaution. The lawyers carry this to an extreme with their multiplication of terms, but they know what they are doing, and they are right to err on the safe side. With all this it is difficult to frame sentences on whose meaning men cannot dispute. It is an old saying repeated in many forms, that "Speech was given to man to conceal his thoughts";

"When Nature's end of language is declined,
And men talk only to conceal the mind."

That it could be said and repeated shows that such concealment behind and within the words had often been resorted to. It will still be so, and words will be a refuge for cowardice and insincerity. But this is not their office and they do not give protection. Shibboleth did not hide, but revealed, the tribe of the man who spoke it. The escape from insincerity is only into sincerity; and a man should be willing to be known, or at least, unwilling to be held in falsity. We seem to have come upon a time of indefiniteness and indistinctness,—I need not give it a harsher name. There is said to be more thinking, though this is by no means certain. But the times lack nerve. Thought is often thin, vapourised, diffused, needing to be condensed. There is a demand for plain living and high thinking, and for clear speaking. Truth can be trusted, and noth-

ing else is trustworthy. It simplifies life to have it honest. It is the single eye which receives the light, and the single mind which uses it to advantage. Think with precision, speak with distinctness, and you have gone a long way to make life true.

There are two sides to the matter of insincerity. It may consist in the desire to appear better than we are; it is quite as likely to consist in the consent not to appear as good as we are. Often we conceal our best feelings, disguise our best motives, cover our best beliefs. We call this modesty, and sometimes it may be modesty. It may be timidity, the lack of confidence in ourselves and our stability. But timidity grows in concealment and increases with years, and becomes a needless hindrance. Modesty is graceful, but it is not to prevail at the cost of courage and honesty. The Australian ballot is an ingenious device, but it should not have been necessary. Why should a man wish to hide his vote? We may bow to necessity until we outgrow it, and liberty is self-respectful and respected. Let us not go too far. The New Testament requires of a man that he stand for what he is. The inner light is to shine before men. There are but two sides in the world, God's, and the other one. Self-respect demands that we stand boldly on the one side or the other. Honour and honesty enforce the demand. The fence is not regarded

as the man's place. Let him say Shibboleth or Sibboleth as he pleases, but say it distinctly.

The life is to have a likeness to the thought and belief. Much is made of the confession of our belief and intent for its influence outwardly, and its work within the man. It is well to commit ourselves to the truth and to let it be known that we are upon that side. It need not be with noise, or show, or many words. It may be silent as the light, but it should be as clear and steady as the light. In a very broad way we are to heed the plain words of the Apostle,—“With the heart man believeth unto righteousness; and with the mouth Confession is made unto Salvation.” Always are we to be directed and cheered by the promise of the Lord, made to those who confess Him before men.

X

LUCK

IS there such a thing as luck? We answer with some hesitation, that there is not. Then we add, "It seems sometimes as if there were." There are men with whom all things appear to go well, while apparently they are no more deserving than others in whose lives one disappointment follows another. We do not discern greater intelligence, or industry, or merit in those whose plans prove to have been well formed and well timed. How shall this difference be accounted for? There are ships which appear to be protected from the disasters that befall others, and to have the winds in their favour in whatever direction they are steered. But we do not see that these ships are better in their construction, or have more skilful officers, than those which are always contending with adversities. How is the difference to be explained? There is a quiet clinging to superstitions in these matters. Falstaff hoped for good luck in odd numbers,— "They say there is divinity in odd numbers, either in nativity, chance, or death." We should not confess it, but probably most of us would

have some choice of the shoulder over which we are to see the new moon. There are other signs and portents which we do not accept, yet cannot quite disown. What does it all mean? Is there such a thing as Luck?

We retain the words which recognise its reality. We speak of happiness, which in its origin means that which happens. The fortunate man, or event, has fortune, that is chance, as his benefactor. The fortune which a man has earned, or inherited from those who earned it, takes its name from Fortuna, the Roman goddess of Chance. Her temple and oracles were in high honour. She was represented in various ways,—as blind, and with wings on her feet; holding a globe, or resting on a cherub. She is no longer worshipped formally, but the gains which men have acquired are called after her, as if they had come from chance. In the same way we talk of misfortune, as if chance was behind it. The ancients had their Fortunate islands, Pliny and Ptolemy speak of them. The name had a history which connected it with Fortuna. In later times the birds have named these islands the Canaries. This is natural, but it would have been a simple matter to call them after the ship which first visited them, or the earliest adventurer who landed upon their shores. Someone happening to see the birds chanced to think that their name would be a good one for their home,

and so it came about. We all know how common it is for great events to turn upon small ones. It was a large wooden screw, brought by a passenger out of Holland, which held up the bending beams of the *Mayflower* until she could reach Plymouth and land her freight of heroes. Mr. Emerson has pointed out that the American colonies were forced into a Republic because the King of England was insane. Such events are too important for chance.

We find every day illustrations on a smaller scale. Two persons meet on the highway, each intent only upon his own affairs. Yet one of them may, without previous thought, drop a remark which causes the other to turn and go in a direction very different from that which he had in mind. His whole career may be changed by this chance meeting,—how easy it is to say chance meeting! All of us in reviewing our lives and explaining them come upon events in themselves trivial yet which have affected our course ever since. If we trace back our present relationships to their source we are very likely to find their beginning was apparently accidental, certainly unintended. We happened, as we say, to meet a stranger who has become our closest friend. We are familiar with these things; but what shall we say about them? To assign them to chance is to say nothing. But can we say more? The answer depends upon our view of

life. If we regard this as a chance world, where things happen, we can only refer these instances to the rule of the hap. They may or may not have influence, they may confirm us in our purpose or remove us out of it; but the things themselves are matters of luck, which favours some men and opposes others. This is a dreary view to take of anything so serious as life, or any department of the life. The whole method is unscientific, and no thoughtful man would resort to it until he was compelled. Law is too constant, and too evident, to allow us to ignore it even when we are unable to discover its workings. We know that we live in its presence and must confess its authority. Science has done well in making us more aware of this.

In the case of the two persons who came together on the street, each man was free and was carrying out a plan which he had formed. This world is not very large, the city is small, the village is smaller, and as a matter of course roads and paths cross one another, and are so laid out for the convenience of those who use them. It is inevitable that men should meet. The road-makers have brought that about. Each man planned his way, and the plans collided. It was a coincidence; but a coincidence is the meeting of coincident forces working freely and intelligently. Each of the men was at the point of meeting because

he was the man he chose to be, in the business which he had elected, and with a purpose which he had formed. It was by law rather than by chance that the two men came together. One made a remark which affected the life of the other. But the man made it because he was that man, and had opinions and desires which he had constructed, and his word was the expression of the thought which he had framed. It was not more by chance than is the fruit of a tree. The other man simply saw and heard what had been made, and he was influenced by it because he was that man, with the desires and interests which he had formed; or if they were an inheritance, which he had consented to keep. As we regard the men in the moment when they are together it looks like chance; but if we run back to the incident of their meeting we shall find a series of causes yielding a series of consequences. If we go back far enough we reach each man's ancestry, in whom we come upon a line of reasonable causes; and if we go back as far as we can, we reach the Creator who has in his own being the cause of creation, and the laws and methods which are in it from the beginning. If we are willing to trace his working in each life, we find that its events are orderly, that its causes and results are entirely rational, and all that we hastily ascribe to chance is accounted for. If we were wiser we might know the method and see

the reason in the event, and in "All chance, direction."

It would be folly to contend that we can account for all the occurrences which we perceive. There is often an unknown quantity, a concealed factor, which we cannot foresee or control. After all explanations there will remain something which, because we do not know the name of it, we shall ignorantly speak of as Luck. It is not luck in any sense save that it is inexplicable by us at present. The amount of this quality is not so large as many carelessly suppose. A careful scrutiny will find explanation. If we take the instance of a lucky or unlucky man; or of a life which is uniformly fortunate, or the reverse; the experience can commonly be explained. Some things which have been said in other papers of this series throw light upon it. Thus, a man may accept the calling to which he is adapted, and in it may find a steady success. He has chosen to do what there is need of his doing, and his work is rewarded. That is rational. But if he gets in the wrong place, because through selfishness and conceit he took no pains to find the right one, and offers the world what it does not want, he may be thwarted in his misdirected efforts. There is a place in which the man will be fortunate, but it is more than fortune which will put him in the place. Who trusts to luck to set him to work should not be surprised, if, having

done so much for him, luck goes away to play with some other victim.

There are hosts of proverbs which set forth reward. But for the most part they insist on personal qualities which are at the person's command. It is the diligent, painstaking man who achieves success; the indolent and careless fail. If the diligence or the indolence be constant, it is natural that the good or bad fortune should likewise be constant. If the cause keeps at work the effect keeps coming. "He is always lucky," we say. True, but he is always faithful. "Fortune is on his side." True, but he has chosen to be on the side of fortune. He chose the course upon which fortune would naturally smile.

Life demands of a man that he do his best, that he use all the powers with which nature has endowed him, and which he has trained to the best service. The rivalries and competitions of life enforce this demand. He must keep at the front of himself if he would deserve the recompense which his ambition craves. He must be alert, quick to decide, prompt in execution, watchful for opportunity, ready to enter into it. The sluggard has a poor chance in a hurrying world. The man must be willing, and brave, and generous. There must be hazard if there is to be gain; but it is the hazard of foresight and discretion, not the hazard of dice.

Walter Scott set at the head of a chapter of *The Fortunes of Nigel* these sensible words:

“Chance will not do the work—Chance sends the breeze :

But if the pilot slumber at the helm,
The very wind that wafts us towards the port
May dash us on the shelves. The steersman's part is
vigilance,
Blow it rough or smooth.”

It is to our credit, and in recognition of freedom, of our intelligence and will and manhood, that life is so largely subject to us. We are not at the disposal of fate, nor left the sport of chance. Reason and conscience mean liberty, and liberty must be with force. Who would have it otherwise? We are far on the way to disaster when we surrender the mastery of our life, and consent that our years shall be ordered by time and chance. There will always be difficulties to be subdued, hardships to be endured, battles to be fought, and triumphs to be won. We may be hampered by our birth, and hindered by our condition, but it is for the man to be the man in spite of all which delays him. The victory is for him

“Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star ;
Who makes by force his merit known.”

It is instructive to mark the persistent purpose

of strong men. They make to themselves intentions and then push through everything to their fulfilment. They look upon conditions as a sailor looks upon the wind and sea. He must go on. If the weather is fair and the sea smooth, very well; if the waves mount up before him, and the resistless fog floats in and shrouds him, he must go on. If he is compelled to shorten sail, it is only until he can see his way forward. He never forgets the port he is seeking. It is, of course, possible that he and his ship may be overpowered. That will not be chance, but the conquest of force over force. If he can, he will then put up a jury-mast, make a rudder of a spar, and go on. If the ship sinks, and he can reach land, he will take another ship. If he changes his port, he will still have a port and sail to it. He will be master to the extent of his power. An eminent and wealthy banker said, "I am not in the habit of being connected with things that fail." He meant that things should not fail if he had to do with them. If they did, he was not so connected with them that he also failed. He brought some gain out of the loss, and, strengthened by this, asserted his mastery.

One man who had attained wealth told me that he never spent time thinking upon a loss. There were incidental losses, but he could not afford to linger among them. They made it the more necessary that increased strength should be given to

recovering by enlarged gains that which had been lost. Losses in his view should foster energy and not weakness.

Washington knew this. "He had that rare gift, the attribute of the strongest minds, of leaving the past to take care of itself. He never fretted over what could not be undone, nor dallied among pleasant memories while aught still remained to do." He said after a defeat which appalled the country: "If new difficulties arise we must only put forth new exertions, and proportion our efforts to the exigency of the times." It has been said of the English statesman, Peterborough, that "he thought nothing done while aught remained to do." The same has been said of Charles the Twelfth.

It is plain that the men whom we term successful have depended on effort, on will and wisdom. They have not relied on chance or have made small account of it in their plans. They have taken risks and their policy has been bold; but reason was in their action. They have forgotten that Fortune was originally a goddess, and they look for its favour by deserving it, rather than by blind homage. Their fortune means their earnings.

You may see at Monte Carlo men and women with anxious faces, studying the lucky numbers and combinations, seeking the secret by which they can break the bank. Their systems vary,

but have one thing in common, that they do not work well. They are ingenious, but the men who keep the bank and work by rule get the money. The silence is profound, the waiting upon chance is painful, but the end is the same. Here and there the player gets more than he staked, but it is the bank which is getting rich. No sane man would advise a youth to study the mysteries of gambling and by them seek what he would call "a fortune." An experienced student of expeditions for discovery has given as the result of his observation, that those who depart from the original plan,—as some will do by reason of discouragement and fondness for change,—are usually those who suffer most. The reason is that the plan has been deliberately formed and with good reasons, whereas the wish to abandon it is probably based on some incident, or mishap, or temporary fear. It is not meant that a plan should never be changed, or entirely given up. But only that it is better, as a rule, to adhere to it. It seems to be true that an inferior plan which men will work out to the end yields better results than a better scheme which is worked intermittently, or with only partial energy. It is quite certain that men who are to be trusted as leaders and counsellors would tell us to put no reliance upon luck. Ask them if they have not seen what is meant by the word, and they would reply,—“Yes, perhaps so. But

it could be accounted for. At any rate do not put any confidence in it. It's a fickle guide. Stick to your work, man—Stick to your work."

I have been interested in reviewing the careers of men whom I knew when they were young, and have looked to see if there was any rule in their history. I have taken my own class, now many years out of college, and I have been even surprised to find that men have come out where they promised to come; that the qualities which they displayed as undergraduates have made the men. There are exceptions, but these come from the fact that in college there was nothing to bring out the special talent which was afterwards disclosed. In most of the men I can see the youth whom I knew, who has simply grown up.

I have reached the same conclusion in looking at the careers of other men. Their success or failure, their broad or contracted lives, can be explained by the qualities which are visible in their conduct, and which have been in them from the beginning. One is brave, another timid; one quick, another slow; one narrow, another generous; one constant, patient, persevering; another changeful, moving from place to place, from calling to calling. These qualities are in all degrees, and the lives seem to correspond to them. I come upon few surprises as I study the lives of

men. It is very much as it is with trees; there is little which deserves to be called Luck.

We should, of course, seek favouring conditions, when we can do so, and put ourselves in the place where Fortune will pass. We learn to do this if we are quick-witted. We can inquire of those who have had a wide range in the world, and thus have learned more about the relations of things. There is a foresight which is given to the observing reason which is almost prophecy. It is not the weather alone which can be predicted, but also many coming events which cast their shadows not merely before themselves, but upon our path.

It is one of the higher distinguishing gifts of men that they can forecast events. When this has been done, it remains to work towards the preordained result. The shipbuilder knows that the ship will sail into storms, and he builds her accordingly. The architect knows the strength of his materials and how much he may demand of them. In the old methods of business there was a rational anticipation and a reasonable success was assured. The introduction of chance, and the reliance upon it which prevails, make a business life much more exacting, and its results not merely uncertain, but too often bitterly disastrous.

If we believe in Providence, we can inquire at the sacred oracles, which make a revelation of

things to be. If we use prayer in connection with our life, we can pray for favouring circumstances, and expect them. These will not do away with the need of pains on our part, but will assist our endeavours. They will be helps rather than signs, and will further the purpose we are working out. There is an interesting instance of this in the early part of the Old Testament. Abraham in his solicitude for his son, who would be his successor, sent his confidential servant to find a suitable wife for Isaac. The steward made full preparation and set out on his interesting mission, with ten camels, and with the presents which would give facility to his errand. He came to a well and there he stopped, knowing that others would come there, and that among these he might find the one whom he sought. He felt the need of guidance and asked it. He did not pray for large things, but for direction. He desired that he might be assisted by events in making his choice; that he might be led to ask a drink of water from the damsel who would satisfy his master. He said, "O Jehovah, send me good speed this day;" or more literally, "Let it happen to me for good this day;" or in our modern phrase, "Give me good luck to-day." Soon there came a maiden fair to look upon, having upon her shoulder a pitcher which she filled from the well. He was greatly pleased with her and asked her to give him to drink. She lowered the jar to her

hand and let him drink from it, and then drew water for his camels. He took this for a divine direction and accepting her kindness as a sign, he gave her a gold ring and bracelets, and went with her to her father's house. The sequel is well known. She listened to his proposal and went with him on his return. When they came to the end of their journey, it happened that Isaac was walking in the fields, meditating. We are left to imagine the subject of his thoughts, which were interrupted by the approach of the camels. Pleased with the bride who had been brought to him, he took her to his mother's tent, and she became his wife, and thus entered the ancestry of Jesus of Nazareth. They all had good luck that day. But everything was well planned and guidance was sought. Everything came under law.

In one instance in the New Testament what we term chance is recognized. A man had been beaten and robbed and left half dead by the way-side. "By chance a certain priest was going down that way," and he saw the man. The priest was on his own business, and he did not turn from it. There came another traveller who was a Samaritan. He, also, was on his own errand. He saw the chance to do something better than he had proposed, and he went to the man by the side of the road and bound up his wounds. took him to an inn and took care of him, and became

responsible for his later charges. This man and the priest had the same chance. One of them perceived this, improved it, and became a leader and pattern among good men. There was for him a happy coincidence, but it is easily explained and all which was done was under law. If we look at events in a large way, we may hold it to be proven, that in the end the reward will be to the good man, who does his duty in a helpful spirit, and wins the favour of men. The great laws are on his side. If this is a moral world, and God rules it, it must be wisest and of most profit to do right; and all the virtues are comprehended in the right. Truth is not "forever on the scaffold, wrong forever on the throne." He who will obey the law of life, he has "great allies." The air and earth and skies are powers that will work for him, and the "breathing of the common wind will not forget" him.

There are few lives which are entirely uniform. Men are wise and unwise at different times and hence there is variety in their experience. If men who are often indiscreet have rewards which properly belong to discretion, this is not a reward of their folly, but rather of their transient partial prudence. Again, men's lives are so connected that one may have the consequences of another's conduct. He may profit by his neighbour's wisdom, or suffer through his fault. This

is not by chance, but comes under the law which made them neighbours. It is certainly too beneficent to be ascribed to chance, that good men bring prosperity to those who are within the reach of their lives. Ten righteous men would have saved Sodom, but it would not have been chance which made them good and thus the preservers of the place. It did not happen that Lot was in the doomed city. In his selfishness he chose that region, and pitched his tent near the town, and finally became a citizen. All which followed was the natural effect of his choice.

It seems clear that chance is not to be taken into our plans. We cannot count upon coincidences. That which is unforeseen will be found in our path, and surprises are lying in wait. But life is not a lottery. Law rules and things which seem independent of it are not really so, but are found under its sway. There is but one reasonable rule. Do your duty. The only safe place is the place where our duty is. There the stars in their courses will fight for us. Time will be on our side. The eternal rules of justice will defend us. What men thoughtlessly name misfortune may fall upon us, but out of it a gift can be wrested. Right will surely win the day. To fear God and keep His commandments will make our way prosperous. The road may be smooth or rough, but it will bring us where we shall be

satisfied. Perhaps then we shall recount with pleasure the events against which we have contended, while from seeming evil we are bravely educating good.

But laws are not graven upon stone, nor is obedience rigid and mechanical. The one grand choice which holds out conduct will include many lesser choices. Opportunities for choice will surround us, and we must pass judgment upon their claims. Shall we throw the dice, or cast lots? We can do better. What is reason for, and conscience? Some things are fixed. We must be true, faithful, unselfish, generous. If there is the possibility of mistake, let the error be upon the better side, that we may remember it with complacency.

Those whom we admire often parted with the narrow rules of expediency and let the best which was in them have its way. Impulses are sometimes more trustworthy than deliberation in which the self may have too large a share. Ruth was right, though the town would approve Orpah. The Good Samaritan was right, though it cost him money and time. Mary of Bethany was right when she anointed Christ's feet with spikenard, though men said it were better given to the poor. It was given to the poor. The occasions are not rare when the heart is wiser than the head, and has better rules than economy prescribes. The heart has been justly praised

as a logician. Possibly the things in our life which we like best to recall were the results of impulse rather than decision. Yet back of the impulse was the learning and experience which made the impulse true, and about it the prudence and fear which made it safe. That which is named good fortune may come from the feeling which has made us act, and not from the harder principles on which we must usually rely. In estimating results a long view must be taken. It is not the immediate condition or consequence which settles the value of an experience. Whatever events may suggest chance, what we term "the long run" will reveal the rule, the principle by which the end is reached. Follow youth into manhood, and manhood into age, and age as it passes out of sight, moving to another world, and see in the final summing up what has made prosperity, pleasure, wealth. It is cruel counsel which forbids us to count any man happy until he is dead. What has death to do with life? It is later than our stay here, but it is not to be looked to for the removal of that which we have accomplished. It is wise, however, to trace the principles by which we govern ourselves in this world, and to see what rules ensured the well-being. Now and then we may seem to descry Luck, but it will be as a cloud drifting across the sky. Behind it, at night, will be the steady shining of the stars. The summing up is for Duty,

Right, Law. Put no trust in chance. Let us live in the approval of the Eternal, and it shall be well with us forever. We cannot order the winds, but we can keep our rudder true. This is of will, not Luck.

XI

SUCCESS

A FEW years ago there died a man who was recognized as one of the first citizens of Boston. He was a banker, of wealth and public spirit, and a devoted friend of his college, in whose counsels and affairs he had a prominent place. One who knew him well, and was competent to describe his character and career, in a memorial tribute spoke of his life as "successful." When he had written the word he paused, and asked, What is a successful life? He answered, that it is a life which the man would like to live over again. This seems inadequate, for most persons would like to live their life over again, even if its incidents and experiences were to be repeated; or at least, they would rather do this than to stop living, or to take up a strange life in a world they have not seen. The description was amended in this way; a successful life is one which a man's neighbours would like to have him live over again. This, again, was inadequate; for a man's neighbours would wish to gratify him if this was his desire; and all the more if there was a probability that in the repetition the life would

be improved; and most men think that this would be the case, although it is doubtful if the expectation is well founded. Finally it seemed more rational to say that a successful life is one which a man would like to continue indefinitely in the world which he enters when he leaves this, and would there find satisfying and honourable. This larger view is essential. It is certain that our stay on this planet will not be long, and this must be taken into account in any estimate. The fact is to be calmly regarded. It is inevitable, and should be met without fear, and won to our side. A man is greater than change and circumstance, if he asserts his mastery. It was never intended that we should remain here. The constitution of man makes this evident, and our thoughts and hopes are already beyond the world. We are made for a higher career, in wider liberty. We do not lay aside our identity, but carry it with us when we emigrate to a new country. This is for our advantage. It would be discouraging to have to give up that which we have made and earned, and to start our life over again. There may be better worlds than this; but this is a very good one. At all events, it is the only one we have, and it would be ungracious and wasteful not to think well of it and not to make use of its singular opportunities.

It is of great advantage to accept these truths

while our life is young, and while one has time enough to get the good of this world, and to enrich himself from its storehouses. Certainly the adjoining world will be all the better if we make a good use of this one in view of our promotion. It is in many respects a serious thing to move into another world. But it ought not to call for a reversal of the principles by which we have been living, a reconstruction of our plan, a transmuting of the purposes and motives which we have approved. These will be modified, probably, with the change of our body, and the passing into scenes which are different from these. But purpose and character do not anywhere depend upon circumstances, and need not change with them. If our present life is to have dignity and consistency, we must so fashion it that we shall desire its continuance.

It is of this world and of our years upon it that we are now thinking. We are to notice the permanent nature of the verities, the realities, with which we have to do. Many things are temporal, and these can be left without serious loss. The unseen things are lasting. The soul, the reason, the conscience: Truth, duty, virtue, are permanent; and are the same in all ages and all worlds. It is in these that the successful life is established. This has the earnest and the promise of the good to come. The future is substantial and alluring. To make it our own we must get hold of it now.

We shall be fitted for the college if we do the work of the preparatory school. The alphabet and multiplication table which we learn in the child's school-room will serve us through the university. We are bidden to "act in the living present." It would be difficult to act in any other time. Life is to be regarded as a whole. To be successful in our second century, and second world will not make the life successful if the earlier portion of our years has been a failure. No time will be more real than that which we spend upon this globe. To get the good of all the worlds there are, taking them in their order, is the rule by which the wise man will live.

It was a hard bargain which the Plymouth men were forced to make with the London merchants before they could set sail for the New England. The merchants sought immediate gain; the Pilgrims had better designs. Concerning the compact it has been wittily remarked, that the merchants were willing the Pilgrims should have the world to come, while they would take as their share the world that now is. The prudent man takes both, as every man ought to do.

We have no precise information regarding the method of life in our next world. But I have a strong persuasion that we shall not be greatly surprised when we awake and find ourselves there: and that whatever there may be of strange-

ness will soon pass off. This persuasion rests in part upon the belief that our next world will not be entirely different from this, and that we shall be the same persons we are now; and in part upon the facility with which we become accustomed to new places. The traveller in a foreign land is surprised at the rapidity with which he gets used to the scenes about him. He finds himself walking in Cairo or Damascus as if on the streets of his own town; and has to rouse himself to the consciousness of his position. "Do you know that this is Jerusalem? Are you aware that this is the Alhambra, which you desired to see?" It is easy to think that something like this will be found when we have been but a short time in the adjoining world, of which we have been learning. If our works do really follow with us, there will be some things with which we are at once acquainted. We shall be impressed with the beauties which surround us. But here we have often seen splendour in the sun rising and in the sun setting, and the radiance of noonday, and the glories of the sky at night. The persons whom we meet will be in new forms; but we have already learned to look through the form and to see and enjoy the soul of our friend. There will be much to surprise us, but the surprise will soon pass into delight. We shall wonder at the quietness and joy which prevail. If we inquire we shall find the reason of this in the love of man

for man, of angel for angel, and of all for Him who sits upon the throne and gives forth the light. We shall at once recognize the Commandments we learned in childhood; the first, and the second which is like unto it.

We shall notice that everyone is sharing and gladdening the life of his neighbour, and that those who excel in strength are giving to the younger and less strong. It will at once come into our mind, that this is the rule we were taught in the primary world. Doubtless we shall find that we have already been instructed in every principle, and that we are to live by these, though in more freedom. To do this will make that portion of life successful; but it will not make the whole life prosperous. If I may say it once more, we must make these years successful, or the life cannot be so. If all this be true, when we are brought to the question of success we are prepared to say that we must take the law of the next world for our governance here. We do not wish to change it, for we see its perfection as we look before us. Let us then at once settle ourselves in the principles which commend themselves to our thought, to our reason, and conscience, and to our knowledge, in anticipation of the worlds and years to come.

Passing to some applications of this rule, we perceive that we may have now the occupations which can be transferred with us. Here we are

apprentices, there master workmen. This must be taken in a natural way, for evidently the forms of our occupation will be altered. For instance, the musician will not have his organ or harp; but his skill in music will find use, and his enjoyment of it will be extended where much of the delight is represented as singing, and the melody of harpers harping with their harps. The Artist will find that which will gratify his taste, and he will be able to teach others. The Lawyer will maintain the right; or if this be not necessary, he can show the beauty of holiness. The Physician cannot heal the sick, but he can make life stronger and promote the health of the mind. The Merchant, the Architect, the Minister, will find a use for the personal endowment, the professional ability. We cannot tell exactly how this will be arranged. We have no need to be informed at present. But there will be no waste of good. The experience and discipline we have acquired, and which have become a part of us, will not be lost. If the broken fragments are not to be wasted, we may be confident that the whole loaves will not be cast away. The representation of a city where we shall reside suggests that the citizens will have various employments, adapted to their ability. We have different talents now, and shall have different positions in the coming city. We do not know all that it means, but there is a distinct illustra-

tive promise that those who have here consented to be trained by the King shall sit upon thrones, and judge the tribes of Israel. All this means that we must get ourselves in readiness for promotion. This enhances the worth of this world and shows the way to success.

Let me make a brief plea for intelligence. We should know many things; but we must know ourselves and our position. We should find out every day where we are, as the sailor does when at sea. Our relations must be determined as carefully as our personality. The captain does not at noon take his sextant and meditate while he holds at it; nor does he go with it to the engine room, to examine the machinery, converse with the engineers and stokers, and see how much coal is in the bunkers. He looks out and away, and finding the sun finds his ship and his world. He resorts to dead reckoning only when he cannot see the sun. It is upon the live reckoning that he depends. He knows his ship. The man who would be successful must know that he is spirit; not of the world, not of the flesh, but spirit. Knowing that his Creator is Spirit, he must determine his place by his relation to Him. These are practical truths. They may be called religious, which should take nothing from their value. They are practical, of immediate use, and in the best sense, worldly and manly. If this were a sermon, more might be said. This is

simply a paper on the daily life of an intelligent man. To him these facts are intrusted.

Seeing that at present the spirit is in the body, the body must be esteemed. Its health is to be preserved and promoted. Considering how much we have inherited, it would not be just to say that all our infirmities are our faults. They are, at least, our misfortunes; and if they can be escaped, or controlled, we must secure the release. The advance of medical and mental science should make this easier. The body is to be kept in health, and trained to good uses, for the mind's sake that we may be furnished for our efforts. The mind must be furnished with knowledge; not book-learning alone, but knowledge of the laws and methods of a profitable life. This will count for little unless we add force, a vigorous will, patient and brave. There is more than wit in the contrast which was drawn between the Parliament of King John's time and that of to-day; that then most of the members could not write, but they made their mark; now they can all write, and but few make their mark. To knowledge must be added work. There is no dispensing with this. Life grows harder with the modern appliances. Men are more hurried than before the telegraph was invented, as women have less leisure than before the sewing-machine lessened the pressure of care in the home. Whatever is saved in time is expended in new engage-

ments, which often are less healthful and helpful than those they have displaced. We must work if we would live. But with some required tasks, we can elect what we will do. Then comes the call for method, economy, vigilance. The competitions and rivalries are so fierce that we must do our utmost, or lose the race.

When we attempt to describe the things which make for success, many of them seem out of our reach; but they are not beyond us, in so far as they are required. We are brought now upon Duty. Duty is very nearly the synonym of success. He who disregards it invites his own failure. But Duty is not remote, and it is coincident with the ability we have, or can acquire. If we will to do it, it can be found and done. It is only through our perversity, or some mischance, that Duty appears inaccessible. The habit of regarding it as practically impossible is likely to be fatal. It is not creditable to us, nor to Him by whom duty is assigned, and to whom we give account. It was an amusing report which a young minister brought back from his errand to preach in a town high up among the New England hills. He went up height after height, expecting after each ascent to find himself near the village, which seemed to recede as he approached. At last he came to a guide-board from which a nail had fallen, so that one end of the sign had dropped, leaving the guiding-

hand directed towards the sky, while the inscription still read: "To Peru, three miles." It may be that the apparent distance of Duty is caused by the falling of our sign through the dropping of a nail. We may depend on this, that when we will to do our duty, He who makes it our duty will tell what it is, and enable us to do it.

There is something alluring in the duty we will to do, and a real reward in the knowledge that we have done it. This is confessed. Very rarely in this Republic has a monument been raised to anything but duty which has been done, and the man who has done it. Let the reader think of the monuments in his neighbourhood, the larger and the smaller, and see if this is not so. It is to our honour; a testimony to integrity and usefulness. To these homage is instinctively paid. In the obscure village of Macugnaga in Northern Italy, is a desolate graveyard in which stands a simple monument in memory of an Alpine guide, who lost his life, to use a careless phrase, in an avalanche on Monte Rosa. The inscription gives the name and the dates; and then describes Ferdinand Imseng, "A good man and a good guide." Each word is needed. If he had not been a good man he would not have been a trusty guide; seeing that he offered himself as a guide, and let men trust their life to him; if he had not been a good guide he would not have

been a good man. Who of us would not consent to have those words for his epitaph? In one of the Museums of Harvard is a mural tablet in memory of a Professor whose face it presents, and whose life it portrays: "A patient investigator, an inspiring teacher, a guileless man." Again no word can be omitted, seeing that it was in his calling to be all which is here said of him.

Duty is a capacious term. All the virtues are in it. For when viewed aright it is not merely what we ought to do, what is demanded of us, but it is also that which we are able to do, and which our manhood desires to do. It is the fulfilment of life, and the filling up of our obligation to our fellow-men. It is an integral part of life. Hence it is permanent, and in its principles has no regard for Chronology or Geography. Maurice said of Mill that the circumference of his life was large, but lacked a centre. Centre life in Duty, and make the radius as long as you can. The great want in many lives is, not effort, nor expansion, but centralising and so compacting.

There is, through exercise, an increase of force, and with this an increase in the requirements laid upon us. This two-fold enlargement we like. It has been said that the reward for doing our duty is to have done it. There is a higher reward, the call to greater achievements. It accords with the Scripture—that the branch which

bears fruit shall be enabled to bear more fruit. This is intended for reward. It does not sanction the narrow plea that "I have done my share." Rather it makes one cry: "Give me something more to do." The ambition to be successful is hard to satisfy when once it gets into its work and feels the joy of it, of the virtues which make up virtue. Some are full of activity, and some are quiet. The quiet virtues are among the strongest. We hear of active and passive virtues. Speaking strictly, there are no passive virtues. The first syllable of the word determines its meaning. By active virtues are meant such as these: Courage, Liberality, Liberty; but these make no noise: Meekness, Patience, Purity would be called passive; yet these belong to the strong character. When that which resembles them is in a weak character, it is itself weakness. Humility may become servility or hypocrisy, and meekness sink to sycophancy.

Patience is not dull submission to that which cannot be avoided; but the wise adjustment of thought to conditions. Purity is not untried innocence, but the uprightness of a man who refuses to be swerved from integrity. Among the virtues which are essential to success are Industry and Generosity, that is large-mindedness; enterprise, ambition. The difference between weakness and strength are well stated by the

Englishwoman, who, at the close of the day, inquired of herself: "Have I done my Duty? Or did I sophisticate and flinch?" There is an element of daring in virtue. He who would win must venture. The daring is allied with the force at command. A general who is weak sees with fear the coming of the enemy, and plans a retreat; while he who has virtue takes counsel with his courage, and brings up his reserves. That which fosters courage and makes it forcible must have its place in the successful life. Lions do not abound in the streets of Jerusalem, but the slothful man sees them there, and fears for his life. This is foolish; for if they were there it would be for him to meet them. He should not hold his success at their will; but make each petty artery in his body "As hardy as the Nemean lion's nerve."

There have never been wanting men who can do brave deeds when they are called for. The men had not known themselves, and were unknown. The summons came, and they answered, and held to the reply. When the war came it was a great thing for young men, with their years before them, to lay down their life for their country; but they did it. Every man who enlisted did it, and some did not return. Those do not know the heart of a young man who would bribe him with safety or luxury. He will quickest respond to the appeal of heroism; and, not

selling himself for success, will achieve it, and save his life in losing it. This was the Divine rule, and it has not been found too hard.

“ My knights are sworn to vows
Of utter hardihood, utter gentleness,
And loving, utter faithfulness in love,
And uttermost devotion to the King.”

It is in this way that life is lifted into service, which is its high estate. It cannot be said too often that he who would succeed must work. There is no substitute for industry and perseverance. The man may choose his work, but he must have it. He may do many things; but there must be one to which the rest are subordinate. Into all his doing his virtue must enter. It was said of Swift that he was a philosopher even in his jest, and of Bolingbroke that he was something of a jester even in his philosophy. The ruling purpose should be distinct.

It is of encouragement to observe that the idea of serving is becoming conspicuous in college life. Men begin to live while preparing to live, and are of use even in apprenticeship. There are many companies for discreet and economic ministries. The spirit of usefulness refuses to be pent up. Service is on every road which leads to success. Some serve with silver and gold, and some without them. Men are learning that money is not the measure of success, and has no

monopoly of good deeds. One of the most creditable men whom New England has ever produced gave this fragment of autobiography: "I left this Seminary seventy-two dollars in debt; after fifty years of labour I return to it two hundred and eighty dollars in debt." In the interval he had carried life and learning into dark and dreary places, and had founded a college from whose tower the American flag floats above the Bosphorus.

We must respect the laws. Success is not fickle, and does not make sport of us. It has its standards, and will not depart from them. Prosperity is transient when it defies them. Napoleon is said to have played chess after his own whims, and no one dared to correct him when he broke the rules. But he was defeated at Waterloo, and died at St. Helena. "My Lord Cardinal," said Anne of Austria to Richelieu, "My Lord Cardinal, God does not pay at the end of every week, but at last he pays." We want the long and final success, which lays its laurels on the whole running of our years, and not on detached fragments of them. We have to be careful what guides we follow. There are many who are willing to lead us when they do not know the way: "I am lost; follow me," was the wild cry in the Commune, and it has been often repeated. We need not be confused or misled by the assurance,

"That leads to bewilder and dazzles to blind."

There are good leaders. They are always those who walk by the statutes and keep to the path of honour and humility. If others fail us, we can learn the road for ourselves. In many places our own judgments and our own will are the best for us. Still, let me say it again, there is always Duty; there is always Truth, and to these we must be loyal. There is "a power in the Universe strong enough to make truth-seeking safe, and good enough to make truth-telling useful."

It may need courage to break with our past, to challenge the future, to go beyond our companions; but for this devotion success makes demand. Victor Hugo wrote that some young men mistake a weather-cock for a flag. But what is the difference? Each is raised upon a pole, and each tells which way the wind blows. The weather-cock is itself, and nothing more. The flag is the country. In it are the country's honour, and the protection it gives, and the command it speaks. Success walks with the flag.

To us this stands for Deity, Country, Honour; for Truth, Liberty, Life. For us the true flag has the form of the cross, which leads in obedient service, and crowns it with eternal glory. It leads to the verge of the world and to the heights beyond. What we name success, the long and lasting success of the whole life, is the recom-

pense of faithfulness, the result of doing our Duty.

“ For this was Arthur’s custom in his hall :
When some good Knight had done one noble deed,
His arms were carven only ; but if twain,
His arms were blazon’d also ; but if none,
The shield was blank and bare, without a sign
Saving the name beneath.”

XII

FRIENDSHIP

I TAKE this subject at the suggestion of a friend; otherwise I should hardly dare to write upon a theme so familiar from the days of our youth. Some of the elders can remember working the word into book-marks on perforated cardboard, in a commingling of amusement and instruction. Like other terms in constant use the word has lost much of its value. It should have been reserved for special instances, inas-much as there is no other which can take its place when a strong word is needed. It is not to be carelessly employed, laid upon anybody to whom we would speak courteously. A friend is more than an acquaintance, a neighbour, an associate; one simply esteemed and enjoyed. The masters of words have recognized the meaning and dignity of the term. Wordsworth visited Walter Scott, and, after his return to Grasmere, wrote to him a pleasant letter, which he closed with "Your sincere friend, for such I call myself, though slow to use a word of such solemn meaning to anyone." Another has described Friendship as "a serious and majestic affair, like a royal

procession, or a religion." If this is claiming too much, the error is upon the right side, and it should help to raise the friend to his rightful place. The highest employment of the term was when Our Lord, at the close of his life, passing beyond all lesser designation, called his disciples "Friends." As friends He made Himself known to them, and because they were friends He committed his cause to their keeping. Bacon remarks that "it was a sparing speech of the ancients, to say that a friend is another himself; for that a friend is far more than himself." To this we readily consent, or self would be a larger word than friend, and the interests connected with self of more account than those which relate to the friend. Perhaps this would not be selfishness, in a bad sense; but it would not be friendship, in the rightful meaning of the term. The real otherness is essential, as a matter of sentiment and of action.

Friendship does not admit of close analysis. Very little which is of worth in life does allow it. We cannot divide the vital principle, and to seek it by taking to pieces the body which it inhabits is to lose it. There is in friendship an "entireness" which must not be broken. It is, first of all, of nature. It stands with reason, it is of the mind and heart. We confine it to those who are aware of it, while imagination does not hesitate to extend it. It is necessary

that it should do this, if it would interpret forms of life other than its own. We are far from being offended when Mr. John Muir writes of our National Parks, "One touch of nature makes the whole world kin; and it is truly wonderful how love-telling the small voices of these birds are, and how far they reach through the woods into one another's hearts, and into ours." I have seen something very like friendship between a sailor and his ship. He had driven her upon the rocks, and she had suffered badly; but she kept herself afloat, and carried him and all his passengers into port. When it was suggested that he could have another vessel, he said, almost with indignation: "Do you suppose I could take another ship when she had stood by me as she did?"

No rules for forming friendships can be laid down. They seem, rather, to form themselves. We do not go to work to create them. We choose companions, but friendships are born. There is much truth in the thought of the Bishop of Winchester, that "Friends who come to us through a process of gravitation are, of course, the friends who love the best and last the longest; because there is a moral suitableness in it, and the affinity is not superficial, but real." But we are not helpless. Even gravitation can be in some measure directed. We can deserve to be a friend, and to have a friend, and can put ourselves in the way of finding and being found.

There is in friendship a community of life. There will be some agreement in opinions and tastes; but while they are similar they need not be the same. Friendship dispenses with identity, and is often the stronger for unlikeness. We do not care to have the friend the mirror in which we see ourselves; or to hear in his voice the echo of our own. It is in the difference we shall find the advantage. Personality, originality, diversity must attend friendship. It must be free, and independent of that which can be changed; if not, a change of opinion on either side may be fatal. There must be an agreement in character, because right and wrong are inherently at variance. The unity of lives is prevented, or destroyed, by an essential strife in the very motives and desires. Affection may exist while friendship is out of the question. When Othello had been disappointed in his lieutenant, he could still say, and only say:

"Cassio, I love thee; but never more be officer of mine."

True friendship has it in its disposition to live. If it does not live, perhaps it was not friendship, but only the semblance. There was an error at the beginning. Something was hidden which afterwards came to light, and was in opposition to the unity of the two lives. This does not mean insincerity, but incompleteness. There

was a meeting of similar parts, and when the dissimilar parts asserted themselves they broke up the union, which had begun to be formed. This is painful in proportion to the value of the friendship, and sometimes results in an opposition made violent by reason of that which has been displaced. Mrs. Browning uses the terms in a very high sense when she writes that "They never loved who dream that they loved once." It is only in the more exclusive meaning of the words that this is true. There may have been sincerity, even while there was no completeness.

There is a French saying that Friendship is good understanding. It were perhaps more accurate to say that a good understanding is essential to a permanent friendship, which is not to be taken by surprise, and thrown off its balance. It knows what to expect, and is prepared for it, and consents to it. It does not "hedge," nor arrange for retreat. It believes, and is in covenant to believe. There is confidence which refuses to be moved. It does not require that everything shall be as it anticipates, but awaits coming events with assurance and interest. St. Paul's delineation of Charity, or Love, may cover grades lower than that which he had in mind. It bears, believes, hopes, endures all things, and never fails. This seems beyond our reach and poorly suited to a rough, rude world. Never-

theless it may stand as a pattern, the vision of that which is perfect. It may be love at its richest estate, but it is possible and to be sought.

“Friendship! mysterious cement of the soul!
Sweet’ner of life! and solder of society.”

It is one of Emerson’s characteristic sayings, that “the condition which high friendship demands is ability to do without it.” If he means that a man should be able to live without a friend, it may be true. The conditions of existence are not severe. But no man is able to fill out his life, and give it ample proportion, save as he takes from others and gives to them, in a sharing of the goods and the good. Our thoughts must be at liberty and must find other thoughts; else, imprisoned, they are dwarfed, and their temper spoiled. It was written very early in human history: “It is not good that the man should be alone.” Companionship is a condition of life, and friendship a condition of generous life. The heart needs to be open—not to everyone who knocks at the gate, but to one or two who can find their way, and be trusted. The old expression, “unbosom” was a good one, and can be used quite literally; but it is much restricted. Other feelings besides prudence keep the door closed. We are not able to declare ourselves except to those who are able to interpret our words. We speak in an unknown tongue

when, before a stranger, we give voice to our best and deepest thoughts. Again, we hold them too sacred to be published, and we may well doubt whether they will be of any interest to one who does not know us. We can only speak to one who is willing to listen and to take our secret things within doors which do not open outward. When this is possible the intercourse is a delight. I read over the fireplace of an artist these words written by a friend:

“These three goodly and gentle things: To be here, to be together, and to think well of one another.”

When two agree upon this, there may be a long silence, broken by no word. The mind and heart are busy before the open fire, and each is with the other. They may be out upon the hills, or where the ship glides through the waves. The world is hushed, and thought is felt, almost heard. Silence is not mistaken for indifference, and there is no constraint to speak.

Courtesy rests contentedly with confidence. There come times for words; words of advice, comfort, cheer; and times for deeds, for the strong and helpful hand, the strong arms beside our own, under our load; and, perhaps, for the stout blow struck in our defence. The friendship is bold, and the heart gives vigour to the hand, and sends its devotion along the willing nerves. The friend changes with us, comes into

our new surroundings, adapts himself to our present needs. It is this to be the other self, or more than the self. If there come long separations, the friendship is not rent or strained. It should be firmer. When it is found that nothing is broken, and nothing is lost but the visible presence, the friendship gathers up its strength, and has delight in counting the days till the return. There are harder tasks, when, in the imperfectness of all which is human, a surprise does come; a strange thing is done, or left undone. We are wounded first, and jarred, then we recover ourselves, and say there is a reason, and it will come to light; but reason, or no reason, there is my friend, and it is well. It is as he would have it, and that is best. We can be even pleased that he has had his way; and that he trusted us enough to take it, and be sure we should understand—not it, but him. If it were a difference of opinion, we say he may be right; that he must be right, and we are gratified when in the result it is proven so, and we have more wisdom than we thought, having him. If only one can be right, let it be my friend. We are glad he was brave enough to have “a mind of his own.” We shall be glad of all the good which comes to him. Good fortune falls to his lot; he is prospered, promoted, honoured. We rise with him, indifferent whether the gains bear his name, or our own. If only one name, better

it be his. Meantime he is more our friend, declaring that the gain should have come to us, the more deserving. But since it is his, it is ours; only he wishes it were first ours, so that it might be doubly his. There may be rivalries; we may be competitors in business, we may contend before court and jury, but the rivalries will be generous, without jealousy; and success will be assured because one of us must secure it. This may appear extreme when we think of the strifes of the world; but it is real at times, and, perhaps, oftener than we think.

Possibly the sorrow of our friend is more readily made our own than his prosperity. His suffering enters our sympathy, and we feel his pain. Perhaps we would take it all upon ourselves, if we could. We are grieved that there is so little we can do, and that words are so cold, so much poorer than our desire. We both find the reality of friendship. We did not know how precious it is; how full of solace is a friend's voice; how much support in the fellowship he brings us. We count nothing dear, if he needs it. We read with sympathy Macaulay's proposal, when the wife of his friend Ellis had been taken from him. He tried to comfort the broken-hearted man, but could not, "except by hearing him tell of her with tears in my eyes"; and it seems strange that he could add, "I would with pleasure give one of my fingers to get him back his wife." If

we need to be at cost for our friend, to suffer for him, we are ready. Troubles cannot be transferred, but there are times when the vicarious law enforces itself. Nay, what is harder, we can consent that our friend should be at cost for us; that he should be weary to bring us rest, and suffer for our ease. It is hard to agree to this, and let him do all that he will. But friendship insists upon our yielding to him; subduing our independence, and taking gratefully what he is blessed in giving. Friendship both gives and takes, and whether it be the one or the other, the blessing is in the act, and as life runs on, we take turns in bestowing and receiving. If it be more blessed to give, let the friend have the larger blessing. Our time will come. There are cases of friendship which is genuine, but transient and superficial; when it is based upon the pleasure which is in it. Each wishes that his friend should be happy, but not apart from him; not in a way which sets him aside. Often this seems as far as the sympathy can reach without over-straining and breaking. But it is not the best estate.

There may come a time when even friendship must be sacrificed for something larger than a friend, and when the variance between friends must be with force. In a civil war, for instance, where the life of the country is at stake, the love of country may override the love of friend,

and two friends may fight on opposing sides. There may still be something of the old regard, but it must not hinder the purpose to defeat. Possibly this may be taken as an interlude, during which friendship is suspended, to be resumed with peace; when the honesty of the opposing purposes is recognized, and each man has some pleasure in the other's victory—not in the victory, but in the other. It would not be strange if this did not come to pass. When the feelings and passions have been deeply stirred, it may be long before the old quietness returns. This is in the cost which one has to pay for doing his duty, and each must pay it without complaint. When Fox and Burke had quarrelled over the American Colonies, their affection suffered shock. Burke declared that it was over. Fox, in tears, exclaimed: "There is no loss of friendship." "There is," cried Burke; "I know the price of my conduct. Our friendship is at an end." Possibly that was inevitable, but, happily such occasions do not come with frequency, and friendships have power to avert them.

One can bear from a friend that which he would not pardon in another. A friend may question us, may give judgment upon our action, may proffer advice, or censure: while we should resent this from an acquaintance, or a stranger. Only those who know us have the right to judge us, and the motive should be pure. "The

heart knoweth its own bitterness. And a stranger doth not intermeddle with its joy." Some persons appoint themselves "protector-general." Their opinions are given without price, and are sufficiently recompensed. In time they lose all authority and all influence where they are known. A good man overtaken by a slight disaster on the highway consoled his wife by saying: "The people who saw us are such gossips that no one will believe their report."

At suitable times things which are not agreeable may be said of us or to us. It is the part of friendship to say them. But if it is a pleasure to say them because they are disagreeable, it is hypocrisy to call it frankness, candour, friendliness, or by any reputable name. There is a portion of wisdom in the saying attributed to *Mar-échal Villars*: "Defend me from my friends; I can defend myself from my enemies." To this may be added these lines from *George Canning*:

■ But of all plagues, good Heaven, thy wrath can send,
Save, save, oh save me from the candid friend."

It is not often that what is called gossip has an upright and generous purpose. It is seldom either kind or useful to tell a man's faults to another man. Friendship will give its criticism and its counsel face to face with him who needs it, and whom we desire to assist.

While friendship is patient and considerate,

it is sensitive. It will bear much, but the bearing hurts. It consents to suffer for another's profit, but not for his pleasure. It refuses to be trifled with. It resents the foolish jest; not for the infliction itself so much as for the willingness which gives it. It looks for kindness from one esteemed as a friend. That he will not be careless is in the reason of the friendship. It has been said that people who laugh at the same things are more to one another than those who cry at the same things. This may be true; but one may not expose another to the laughter of strangers.

There is in friendship a familiarity which is pleasant; but there must be a warrant for it. A mere acquaintance is not sufficient. It is not well to be presumptuous before our superiors; or even before our equals, until we are on good and equal terms with them. Many persons accounted formal and cold are simply insisting on their right to be treated with respect, and to keep their own counsel. The "cold" man is perhaps warm enough towards those who have a claim upon his thought. A cordial manner is desirable; but it is better to deserve it than to demand it. We like at times to have our titles dropped, and an old friendship asserted, perhaps a friendship which comes from the days of our youth. We like to be called by the boy's name. When a friend of Lamb had died he lamented

that there was no one left to call him "Charley." On the other hand we may agree with Cowper's feelings:

" As similarity of mind,
Or something not to be defined,
First rivets our attention;
So manners, decent and polite,
The same we practised at first sight,
Must save it from declension.

" The man who hails you Tom—or Jack,
And proves by thumping on your back
His sense of your great merit,
Is such a friend, that one had need
Be very much his friend indeed,
To pardon or to bear it."

Friendship must be guarded sacredly, and the qualities which are essential to make this natural. When this is wanting, some part of that which made the friendship has been lessened. There may not be enough left for the heart to rest in. There is a striking instance of this in the German drama "Griselda." She was the daughter of a charcoal-burner, and Percival admired her, and made her his wife. Then at Arthur's Court he boasted of her beauty and goodness, and both were cheapened. He should have regarded her too tenderly for that. The Queen became jealous of the praise lavished upon her, and made Percival put her merit to the proof. If she stood the trial the

Queen would kneel to her. He was to require her to give their child into the King's hand, and to drive her from his house, and all were to know her shame. It was a terrible ordeal; but she was told that only thus could the life of Percival be saved. In bitter agony she yielded, gave up her boy, and went out poor as she had come. When it was over, Percival thought to bring her back, telling her it was all a jest, only to prove her constancy. She should come home and have her boy again. It could not be. Love was dead. She forgave him, but she could not love the man who for any cause had trifled with her and her love. The man she had loved was gone, and she could not love the man who still bore his name. She was again only the charcoal-burner's daughter, and his hut was her home. What else was possible, unless it were to keep the form, the shell, of a love which had lost that it loved?

It is a bitter thing to be disappointed in one we have trusted as a friend. A part of life has been taken away; not of its pleasure merely, but its reality. Friends may drift apart. They may walk on either side of the brook which widens to a river, until their hands are unclasped, and waved "for a mute farewell." But the parting may be with unkindness, wilfulness, and then the pain is deep. To be wronged by one we loved is a wrong indeed. In strong and pathetic terms this is set forth in the fifty-fifth Psalm:

“ For it was not an enemy that reproached me;
Then I could have borne it;
Neither was it he that hated me that did magnify
himself against me;
Then I would have hid myself from him;
But it was thou, a man mine equal,
My companion, and my familiar friend.
We took sweet counsel together;
We walked in the house of God with the throng.”

With this we may read from another Psalm:

“ Let the righteous smite me, it shall be a kindness;
And let him reprove me, it shall be as oil upon the
head;
Let not my head refuse it.”

Friendship can accept what friendship can give; it can give what friendship should have. It dwells with sincerity, content with a small house and meagre fare; a dinner of herbs where love is.

It would be idle to deny that friendship like this must be rare. Most precious things are rare. It is enough if they are within our reach. They are of greater worth when we secure them. We do not need many friends of this kind, and could not have them. Enough if a man has the few, two, one. There are few so impoverished by nature, or fortune, that they cannot find one to be a friend, if they are ready for it, and deserve it. If we cannot have perfection, we must be satisfied with the possible, and that which is not the highest may still be excellent. Friendship

must differ according to the measure of the men, in closeness, largeness, depth, constancy. A man has no right to expect that there will be many who in an intimate way can be his friends, and be depended on to the end. He cannot be this friend to many, and should not expect many to be friends to him. Disappointments often come from a confidence which was unreasonable. More was expected than was promised. We may well learn to be cautious; and to be moderate in our desires. In a complex world, with diverse competing, clashing, interests, we must be reasonable, and not ask more than we will give; nor be offended because one whose friendship we desire gives his friendship to another, rather than to us. We ourselves do this. We may with propriety discriminate among those whom we know. We do no wrong to the acquaintance when we prefer our friend. The question of Ole Bull was natural: "If I kiss my enemy, what have I left for my friend?" We must be fair and generous towards all; and kind towards our enemy, if we have one, yet without clasping him to our heart. There is a "sweet reasonableness" which will serve us. Thackeray's arrangement is practicable, "a good will for all, and a very strong regard for a few." There are classic instances of friendship which should be learned and remembered. One is told in the Old Scriptures: "Then Jonathan and David

made a covenant, because he loved him as his own soul." Which loved, and which was loved? David lamented over his friend with this lamentation:

"I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me :
Thy love to me was wonderful,
Passing the love of women."

Once the friendship of Damon, senator of Syracuse, and Pythias was celebrated. I do not hear their names of late. Damon attempted the life of Dionysius the Tyrant, and was sentenced to instant death. He begged four hours that he might take leave of his wife and child, and it was refused. As he was led to execution his friend Pythias was met, who engaged to be his security for four hours, and to die in his stead if he did not return. The time was lengthened to six hours and Damon went his way. At his house another friend killed his horse, so that he should not go back. Damon seized the horse of a chance traveller and reached the place of execution just as Pythias was to be put to death. The tyrant was surprised to admiration, pardoned Damon, and asked to be admitted to his friendship. These are notable instances, but there have been many quite as good.

Friendship consists in what it is more than in that it does. Yet it is always ready for the act which proves it. The great benefit is in the

friendship. It is akin to life, and life is more than all its uses. Having this established, it will be enlarged, in quiet, reasonable ways. It will dwell in the spirit which pervades the daily intercourse; or if the visible presence is wanting, in the constant sympathy, the fellowship of thought, the memories and hopes which separation only enhances. Friends need not arrange to die on the same day, as one has thought desirable. The time is not long between the days when friends are summoned into the part of life which is just beyond. Friendship should set no limits for itself, but believe in the endless years. Immortality should be in its thought. Looking beyond the shores of this world, and down the centuries, it should believe in itself; in its being which time will hallow and increase, in the leisure and liberty which are offered to us all. Selden was right: "Old friends are best." But old friends once were new. Time adds age, and then comes Immortality.

XIII

THE CITIZEN

IN the widest sense of the term the citizen is the resident of the city. There is a more restricted use, in which it is applied to the freeman, who has duties and rights in his relation to the community, and belongs in the company called Fellow-citizens. The latter is the nobler meaning of the word. If Bacon was correct in placing first in rank *Conditores Imperiorum* the founders of states, something of the same dignity belongs to the man who in his degree is an integral part of the state. Nowhere does the name have more significance than in this Republic where, under the law, men are on the high plane of equal political rights and duties. Here, at least, citizen must be accounted one of the great words, which are to be used with intelligent discretion. In this paper I am to speak particularly of the citizen of the United States. It would be instructive to mark his birth, and to trace his history in its steady advance. Without attempting that, it will be of profit for him to remind himself of his place in the world.

The Puritan movement in England was the

brave assertion of manhood. The Englishman is a man, both by descent and by history. He had become entangled in his own constructions, and those of his ancestors. He had laid aside his independence, or had failed to assert it. This situation was of necessity transient. The real Englishman will not be in bondage to any man. The Reformation changed his rulers, but did not set him free. It was certain that this would come. When men were stirred with the passion for liberty, they disagreed as to the way in which liberty was to be secured. Many preferred to remain among their institutions, and there to work for reform. Others saw no hope there and came out; not suddenly, but as they were compelled. It was by this bold action that the liberties of England were preserved. This was the declaration of citizenship, and this they maintained. The leaders were men of vision and force, and their names have the heroic sound. We shall not all agree in our estimate of Oliver Cromwell, yet he must be recognized as one of England's most potent rulers. It is a sign of his merit, that at length he stands before the doors of the Houses of Parliament. Of his position there one said, that it was well for the members as they went in to look upon the form of the only man in English history who had beheaded the sovereign, abolished the House of Commons, and reformed the House of Lords.

Cromwell was a citizen. In his own words,—
“I was by birth a gentleman, living neither in any considerable height, nor yet in obscurity.” An attempt has been made to give him something of royal lineage, but this was idle and unnecessary. He came to his place to do the work of a citizen. The year of his birth should be remembered, 1599. It was very near the close of Elizabeth's reign. The Commonwealth came in 1649 and Cromwell became Lord Protector in 1653. These are large figures. Before he rose to power men had crossed the wide sea, to be exiles, colonists, citizens. “Thou little Mayflower hast in thee a veritable Promethean spark; the life-spark of the largest nation on our Earth.” These are words long after the event; which gives them more value than if they were but prophecy. No one said it when she sailed. The men who sailed in her did not know all they were doing; but they were aware of their large purpose, and they did not overrate their constancy. Nowhere was there room for them, except on this continent which for their uses had been raised out of the ocean. The land waited a hundred years and the men came. Here political institutions were to reach their highest estate in a Republic, the first of its kind. The beginning was simple, as the men were. Settlements became colonies, and the colonies the Republic. Men came as they were needed. In England George the Third had be-

come king, and here Washington had been placed at the head of the citizen army. A king was needed who by his madness would drive the colonies into independence, and a soldier and statesman who would lead them on the upward way. Under this leader men who were determined upon liberty, but had not desired independence, fought their way to the Republic. Washington believed in the people, and in their nation, and he had visions of their greatness. Life became free, but difficult. The Revolution brought responsibilities which the colonists had not known. It was the time for the citizen to see his duty and to do it. He did it. He has done it ever since. The Republic has stood all tests, and has endured and waxed strong; but the citizen's life has grown no easier. Through the open doors of the Republic men from all lands have entered in, believing that around its hearth is "room for all mankind." To bring these multitudinous and heterogeneous elements together in one Commonwealth is the largest problem yet given to men. Here is undertaken a new translation of the old motto, until *E pluribus unum* means "Out of many nations one state." We have only the citizen to rely upon. The Republic has cast off slavery, and now stands under the weight of ten millions of Negroes, untaught and untrained. We gave to the men the citizen's right when they could not read the ballot

they dropped. This was not prudent, but it was characteristic, for the Republic was not born of prudence, but of courage and the spirit of liberty. We may take back a portion of our gift, but we have given what cannot be withdrawn. Our task is great and the times are serious. One fact remains, momentous in its meaning, that the unit of the Republic is the citizen. Citizenship rests on intelligence and virtue. The citizen must do his duty.

Let us bring home our thoughts, to the end that we may strengthen ourselves in our place. There are not many things which better deserve the painful attention of young men than their responsibility as citizens. Several considerations enforce this truth. This is preëminently the country of the young man. He is here, and will be here when the elders have moved on. Because he is to be here for a long time it is to him of supreme consequence that the Republic should prosper. It is for him to say what he desires his native land to be, and in what condition he will have it when he leaves it to those who will come after him. He has energy and hope, and daring; he is not hindered by precedent, if he is really young; and he turns a bold front to the things which are new. He has time in which to work out his will, to make this a better country, and to advance its place among the nations. He can afford to be patient and confident. To him,

therefore, does it belong in a special sense to see that the Republic suffers no harm, but attains to all of good. Such is the sublime and solemn dignity which attends the name of citizen.

How shall his duties be described? Much must be left for the coming day which will bring its own light. But some things can be considered settled, and beyond change. The citizen must be the man, the gentleman.

“Before man made us citizens, great Nature made us men.”

His manhood is his earliest contribution to his country. His conduct adds those things which make for its well being. He promotes its honour by being honourable; and its goodness by being good. When he is called to office he takes his goodness with him. When he would call others to office, he seeks those who are good. It is in this way that the character of the town, or the state, is to be maintained. Men must elect to be themselves upright in thought and act. No laws ever secure this. Nor can any regulations bring it to pass that none but righteous men shall govern. In Massachusetts, in the early days, only a member of the church could be a freeman of the colony. That was perhaps more practicable than it would be now. It might be claimed that every freeman should be in the church, as a public institution with the highest purposes. That could not be effected, and the

plan adopted was quite sure to work harm to the man by suggesting improper motives for making a profession of religion, and to the churches by bringing in members who were not in sympathy with their design. There seems to be no way of improving the public service except by prevailing upon the citizens to be good men. It is an encouraging feature of our present method, that in the strife of elections any blemish upon a man's conduct is set forth by his opponent. The motive is not high, but it is somewhat better than indifference. It is of necessity in a Commonwealth that account should be taken of a man's character. There is a quality of judgment often displayed at an election, and this has authority.

The citizen who is a man will not be content with an upright character which is known only to his nearer neighbours, but will make for himself a good life, and no life is good which is not useful. He will have a calling and the business which appertains to it, and these will be of a sort which is needed, and which adds to the strength and worth of the community. In the almost limitless variety of occupations, he will not be at a loss to choose his own, or to recognize that to which he is called. He may be the humblest workman, or the most exalted, but he will be of service. Roads are to be made and carriages to drive over them. Buildings are to be built and machinery placed in them. For every man is

his work. It will be pursued with a view to the general advantage. It is popularly supposed that the ministers of religion act upon the higher motives. They certainly should do so, but this is not their prerogative alone. It would be a degrading view of any work, that it admits of only interested purposes, and has no place for public spirit. Besides the business of his calling, the citizen should be willing to serve the community in an official position. This is honourable if he has been sought for the place, and he has the right to be paid for his work. But when there is no pay he should still be willing to serve when he is asked to do so. There is generally a readiness to do this, for there seems to be a charm in holding office, and in the consciousness of power, and there is honour in being chosen and trusted by one's fellow-citizens, who know the man. The citizen will be careful in his choice and seek the common good. It was thought grievous that there should be taxation without representation; but this cannot be worse than taxation with misrepresentation. The citizen is to guard himself, and those who are dependent upon his choice, from such an abuse. These appear simple matters, but most matters of magnitude are simple in their essentials, and these must sustain the superstructure.

The duties of the citizen have their expressive symbol in his vote. This is himself in action.

It is the declaration of his opinion and desire; that is, of his character. It is his assertion of that which, in his judgment, is for the interest of the community, or the nation. This is a noble privilege and, if he wills it, makes him a nobleman. This right has been obtained at a great price, with much effort and sacrifice, even while he is free born. He should esteem it sacredly, and bring to it the best which is in him. That the right to vote is considered of value, even by those who use it carelessly, is evident when any man is deprived of it. The man will contend as if for his life. The effort to extend the privilege is another proof that it is valued. Its sanctity is seen in the care which is taken to preserve it inviolate, and to secure honest voting, and in the penalties affixed to bribery. The Australian ballot, even if it should not have been necessary, is a witness to the desire to maintain this right for every citizen. This is well; but, on the other hand, it is plain that many citizens, so called, do not regard this right. The number of such persons who refuse to go to the polls, or who cast a blank ballot on a question upon which they should have an opinion, is appalling. This indifference displays a lack of manhood, and a readiness to be ruled, which are not becoming in a country where freedom has been costly. It does not relieve the case, that many of those who refuse to meet a citizen's duty are persons whose

standing makes it especially incumbent upon them to use their intelligence for the good of the people. The country has a claim upon its best. There are countries where no one is required to vote, and where the absence of opinions is held to be a merit; but these are remote, and their spirit is alien to the being of a Republic.

A man may, of course, estimate too highly the effect of his single vote. But he will not overestimate the importance to himself of casting it, nor can he tell how far it may affect the result. Whatever may be its influence, there is a dignity at least for the man, in the familiar lines which show the poet's license,

“The freeman casting with unpurchased hand
The vote that shakes the turrets of the land.”

We always have before us questions of magnitude, upon which the citizen should be well informed: questions of municipal management, of national policy, of international connections. Upon these it is the citizen's privilege to have an opinion and to express it. He has the right to declare boldly what he wants done. If he keeps his opinion and desire shut up in his own mind, his neighbours do not get the good of them. Let him speak freely, and hear patiently, and vote honestly.

It is clear, therefore, that citizenship demands study. To understand its duties is a liberal education. The citizen must know his country and

its history ; and enough of other countries to deal fairly with them ; and enough of the world and its affairs, the small world at his door and the large world which reaches beyond the horizon, to serve his country. Is this exacting? Let it be so. It is a distinction to be the citizen of this Republic, and he must meet the charges of the place. Such distinction should begin early and never be abandoned. It should be in the school, and be prominent in the University, and have its portion of the leisure hours of busy men.

“ I, Freedom, dwell with Knowledge ; I abide
With men whom dust of faction cannot blind
To the slow tracings of the Eternal Mind.”

It must be kept in mind that there are other ways of voting besides that which is at the polls. A vote is active thought and our action is a constant voting. We drop the ballot in a moment, but the opinion which issues in the act may have been long in forming, and may long continue in force. We are voting every day. Our judgment between right and wrong, honesty and dishonesty, generosity and meanness, the Sabbath and no Sabbath, religion and irreligion, is made known in our conduct, and has its influence. It is especially true in a free state, that no man lives to himself. Who would wish to do so?

It is obvious that the independence of the citizen has its limits. He must needs concede

much to his fellow-citizens. The majority must rule, while it has a just regard for the rights of the minority. In what way the wishes of the minority can be made effective, is a nice question which is coming into notice. When a man has voted he must abide by the result, even if he dislikes it. He has spoken freely, let him freely submit. Society is not possible upon any other plan. When he is overruled he may comfort himself by admitting that probably he was in the wrong; or in the more flattering thought that time will bring the others into the true way, —which is his. In proportion to his confidence that he is right, should be his assurance that he will prevail, and he may work for this while he waits. But meantime let him be amiable and not sulk in his tent.

The question of party allegiance may arise here. Parties are inevitable, so long as men differ in their desires. Those who hold one opinion will naturally come together. Parties will have leaders. They may appoint themselves; or their position in society, or the ability to command, may give them authority; they are leaders only so far as others consent to be led. As things are, it appears to be best, that men should study public questions, and discuss them, and then organise as seems to them wise. So long as a man can best have his own way by working with those who are of the same mind

with him he will adhere to his party. Inasmuch as there are a few general questions upon which men are decided, and citizens are permanently at variance, the substantial integrity of the party is likely to last, with occasional "boltings." But the allegiance must be limited, if men are to be citizens. When a man finds himself in radical disagreement from his associates, he is free to assert his independence. Otherwise we are living in a modified system of anarchy, and not in a Republic. It does not matter very much whether the person to whom we submit is called king or manager, if we act only at his bidding. This independence, besides being a part of freedom, will help to keep the parties free and flexible, and to induce their leaders to consider the desires of their followers. A man may, of course, find it expedient to take the good when he cannot get the best, to keep in the party and do his work there; but he must not surrender his right to speak and vote as he pleases. A good cause is likely to have few advocates at the first; men resist the invasion of their usages by reforms; but time is on the side of the man who dares stand for that which is right. His adherence will have its effect, and his voting day by day may yet produce the quick voting of good men at the polls.

I have dwelt upon these things because they are

primary, and place a man in the right attitude towards the changing questions which confront the citizen. The true relation of the citizen to his country is patriotism. This requires all which has been commended, and, with all, the man's Love. The very terms Fatherland and Motherland imply affection. Nor is the sentiment unwarranted. We cannot well help personifying our country, and when we do this we acknowledge our love.

“Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land?”

This pleasurable feeling has wrought mightily when all else would have failed. Men have counted it sweet and glorious to die for their country, and some have cheerfully consented to live for their country in years of devotion. Patriotism is the highest development of citizenship. It keeps the man true and incites to brave and honourable deeds. Every appeal to our love of country stirs the heart. “The old flag” moves us in the depths, and seen in a foreign land brings the tears. It will be long before we weary of the impassioned tribute of our Commemoration ode:

“O Beautiful! My Country! ours once more!

Amongst the Nations bright beyond compare!
What were our lives without thee?

What all our lives to save thee ?
We reck not what we gave thee ;
We will not dare to doubt thee ;
But ask whatever else, and we will dare !”

If, now, we inquire further into the working of Patriotism, and its results, and what it calls for at our hands, the answer might be that it works in all directions through our life, that it gives the life efficiency, and that it calls for all we have. It would hardly be an exaggeration to say, that we have everything to do; or, that we have something to do about everything. As a nation we are young, and all our growth has been rapid. At every point men have been found equal to their day. We have not faltered, but have kept faith with the stubborn heroism of Colonial times. If the line of our advance has ever wavered, it has been but for a little while. The Colonies, the Republic, and the Republic without slavery are the stages, and, as nations move, the advance has not been delayed. If we have the faults of youth, we have not the infirmities of age. If we are boastful, that should be expected; and we have made our boasting good. On the whole we may be complacent and must be grateful. But it is not yet time to halt. Our work is still before us, and it must be done by our citizens, upon whom Washington and Lincoln relied. Our work was not begun by this generation, and we shall not complete it. The words of

Webster in 1830 are weighty with truth. "It is the people's Constitution, the people's government, made for the people, made by the people, and answerable to the people." In his degree the citizen is the people. It is enough to make us thoughtful, steady, resolved, and to set in patriotic use all the powers and virtues we possess. We have to raise our conception of Country. We know its greatness: we have to feel the greatness of all for which it stands, and to confess that it is worthy of our confidence and love. To serve the Republic, in any capacity, should appeal to the ambition of every citizen.

Having said this, what remains is a matter of performace and detail, to be well regarded by each citizen in his place. We have what are called material resources, and these are to be made of use to us, and to the world. The earth is to give up its hidden treasures. The fields are to yield more cotton and wheat. Highways are to be opened and factories built. Wealth is to be produced and enlarged. Individual enterprise must set itself to this achievement. In this connection it is encouraging to see that the calling of the civil engineer and mining engineer has taken its place among the learned and titled professions. But all is to be for the country: literally for the common wealth. Property is to remain in the hands of those who are entitled to have it and make use of it; but all which we have come to mean by Trust

is to be merged in all we should mean by citizen. The adjustment is not easy, but citizens can make it. This is not socialism, but patriotism. It will not bestow upon indolence the reward of industry, nor upon prodigality the recompense of thrift. It will not be community of goods, but community of men. This is far away, but we can dream of it, and some clear days we have the vision of it. Our riches will increase, and we should be able to have our happiness increase with them.

“I'll fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.”

It is easy to write this, but it is hard to do it. Still, we have the daring of youth, and time is ours. It seems a needless use of words to say that the citizens in doing their public work must make use of their schools. They are good, and can be better. A disappointment is confessed, perhaps too early. It is well to feel it if we are equal to believing it. The schools are to bless the child and the household; but they must serve the state. There is a prudent tendency towards what may be called citizen studies; which teach of the Republic and the men who are in it. The training will be political and historical; it will be in the literature of the land; it will be in mechanics; it will instruct in nature and its methods. It will give skill to the eye and the hand. The Classics will be esteemed and made to minister to the life

of the present days, and make them classical. Education must be extended, till it shall be everywhere, and the poorest boy can learn. Already we are on the way to this. Poverty will not hold many boys in ignorance if they have the will to learn. Already the doors of Universities open to them.

Our citizen duties are not to be confined to the things hastily called "practical." Even now we are reaching further out. Libraries are multiplying. Museums of art can be found here and there. Parks and pleasure grounds are open: lectures and concerts are within hearing. We shall not rival the old countries which have enjoyed royal beneficence; but things of beauty are not beyond the thought of the Republic.

We have others for whom to take thought—whom schools and books and pictures do not reach. There are many who are very badly off; some through the misfortunes or faults of their progenitors, some through their own shiftlessness, and some through calamities which could not be avoided. The poor are indeed with us, and many of them in a desperate condition, from which they see no way of escape. For the evil-minded the state makes provision, and to some extent for those who are only impoverished. But there is much left for private charity, which gives bread and raiment, and friendliness, and a helping hand. It is a part of good citizenship to visit those who are

in need, and to do them good. Out from the mass may be brought some who are equal to happy and useful lives. The citizen sees the worth of the material, and is ready to fashion it with pains and skill. Poverty may be a transient hindrance, which courage will overcome. It is for the citizen to give to hidden ambition and ability the chance to live at liberty. The term "poor" does not mean hopeless in a state where all men can vote, and all ballots are of equal rank; and the conditions of life are changeable.

"The good yeoman is a gentleman in ore, whom the next age may see refined, and is the wax capable of a gentle impression, when the prince shall stamp it." Public ministries will be increased; and these will be supplemented with countless personal philanthropies in which all good citizens will have their place. If the needs and demands are large, they are not larger than the opportunities they offer.

Under all these public and personal philanthropies are some which are distinctly patriotic. We call them "missionary," but it is not the right name. They are in the interests of the country and its perfecting. Their work is largely here in our own domain. Needing these kindnesses are nearly three hundred thousand Indians, upon whom we have intruded. About fifteen thousand of these are citizens, and entitled to vote. We have wronged them by taking their lands, and

are pauperizing them with rations. The government itself has not meant to be unjust, and has made efforts for those whom it has made its wards. In the last twenty years the government has spent forty-five millions of dollars for their education, and this has accomplished very little for the raising of the race. Here is a question for the young citizen to study.

We have done better with the negroes. There are among them institutions which are already showing large results. Yet these are but touching the millions, who, by no fault of their own, or of their fathers, are now in the land. The more deeply we examine the questions involved with the negroes the more shall we be impressed with the need of all our discretion, with much patient waiting. There is a sifting taking place among them, and natural forces are at work. The end will be good, if we can wait for it, and work while we wait. The black man has a future. Africa itself is to come to its place, though it will be a long process and a very slow one. But some things are plain. We must help the negroes who are among us—who are in a sense a burden upon us—to help themselves. We have to create ambition and thrift and virtue. Of this generation not all will rise as we have hoped. Many will, and the next generation will have this one back of it. All must be taught. They must learn to work with the hand. Many will go further and show

mind and heart. Some will become leaders. There will be all grades of ability. Some will fall out by the way, but the general direction will be upward. A fine piece of work is here laid out for the young citizen.

These are not all. There are the thousands of Highlanders in the mountains of the middle south; strong, capable, rude, and rough; with the rudiments of ambition, often lawless, yet sending stout men down to fight for the imperilled Union. Add to these the unnumbered of all nationalities and all tongues, all irreligions and superstitions, touching our life on every side, and sure to be, for good or ill, a mighty influence in the land. These are here, but our authority extends abroad, to islands in two oceans, for whose quiet and prosperity we have made ourselves responsible. Grave questions and heavy duties await the man who gives his first vote in these years of national extension and obligation. The appeal is to the citizen. The Legislation of citizens has its part; public grants have their place; beyond these are the voluntary companies of citizens, with industries, schools, charities, in the broad designs of patriotism. Never was there a time like this for a young man, never such a place where all the virtue he can master can be used! In any enumeration of the forces in the hands of the citizens distinct mention should be made of one which was here in the be-

ginning, and was accounted of chief importance; which, through all the years of our history, has wrought for the good of the people, and has grown with the growth of the country, whose purpose is world wide, which overlooks no necessity near or distant, and seeks, with an inclusive design, to be every man's helper in the time of need, and his fellow-worker in the day of his strength. I mean the Church, that is the Churches; which had one name and one form; which now have many. They deserve confidence when they offer their counsel and their influence to every citizen, and seek the alliance of all who love their country. The young man should think of these things.

In this paper it has been convenient to speak of the man as the citizen of the American Republic. Hardly a word need be changed to make all which has been written equally true of the Englishman. We are one people. The government of England is older than ours, and in some things we have departed from the ancient forms. But the spirit is the same. Our liberty is of English origin, and we are alike free. We have no royalty and no nobility, but the Englishman thinks, speaks, votes; and royalty rests upon his loyalty. The history of England is our own till the recent day when we parted, and we claim her great names. We think that we have honoured our birth and training, and that England may

look with pride upon that which her sons have achieved. We have a common language, one literature, one purpose, and one mission to the world. It is her historian who foresees the primacy of the world in the hands of the English-speaking peoples, and generously looks for the main current of their life in the channels of our rivers. It will be the old English life. We all assent to the words of our poet emblazoned in St. Margaret's:

"The new world's sons, from England's breasts we
drew
Such milk as bids remember whence we came :
Proud of her past, wherefrom our present grew."

Our path returns upon itself. Liberty needs men. In Kingdom or Republic it needs good men. Here we must have men who love their country, and will keep it worthy of their love—the love of citizens. There are many such men. Let them be honoured, and let their number increase as youth reaches its majority. We go this way but once, but there is given time enough to make the country the better for our passing through it.

Among the choicest inscriptions at Mount Auburn is this epitaph of a great lawyer and a great citizen :

"He had the beauty of accuracy in his understanding,
And the beauty of uprightness in his character."

XIV

TRAVEL

TRAVEL usually implies distance. It is not of necessity a movement for a long way, although it is now associated with the crossing of the continent, or the ocean. However contented we may be in our own place, there comes a desire for change of scene. We like new places with their strange surroundings. We weary of sameness, and perhaps of the noise and stir in which we are compelled to live. We want to let our hands be idle, and to be left undisturbed. This is the voice of our nature seeking the relief to which it is entitled. By giving heed we conserve its energy and good will, and enlarge the happiness of life. If this increase of pleasure were the only purpose and the whole result, it would still be discreet to listen to nature. Pleasure for its own sake is to be desired. Then, whatever makes us cheerful by so much increases our efficiency. This is the general rule, while it must be acknowledged that our distresses sometimes stimulate us to escape from them, and that despair drives us into desperate endeavours when hope

would have failed to arouse us. If a man must swim or sink, he may compel himself to strike out, and necessity may give him skill and force.

There is a limit to the staying power, the endurance of body and mind, and we transgress this at our peril. Nature is generous, but refuses to be trifled with. Her reproofs are early, and if neglected may become revenges. Soon or late she will have her way, and it is prudent to anticipate her, and in good season to fall in with her design. In these hurried days it is especially important to have regard to these conditions. The satisfaction we find in getting away from our daily round works with the need of this movement. The desire for this enlargement is not a modern one. A Hebrew prophet cried: "Oh, that I had in the wilderness a lodging-place of wayfaring men." Very much of that which we seek can be found near at hand. It requires a larger gift of sight to find new things in familiar places than to have them brought to our notice where everything is novel. It was a thoughtful remark, that "the richly endowed can see the beauty that lies on the other side of their own doorsteps." The endowment would be eyes and the ability to use them, and to enjoy things for what they are in themselves, and not for the accident of their situation. Life is always interesting, and the life in our meadow is related to the life of the world. Its lesser forms may be as

instructive as those which are upon a larger scale. We are beginning to find this out. What are called "nature studies" are now taken up in our schools, and there are charming books for children of all ages. It is a thoughtful charity which is placing plants in the windows of tenement houses, to brighten the dwellings with flowers, and to put in contact with nature those who seem to be removed from her presence. Yet more helpful is it to walk through parks and woods with one who knows the trees by name, and how they grow; who can tell us of the birds in the branches, and the way they build their nests. Or, under guidance, to climb the rocks and read their story; or, to ramble on the seashore and hear the waves murmuring to the pebbles, and to be told the reason of their coming. Without tower or telescope we can roam among the stars, and feel the sweet influences of the Pleiades and see Orion girded with bands we cannot loose. The bees and birds, the lilies and trees, the mountain streams, the unbounded ocean, the sun and stars, call us away from our work and offer the refreshing rest we need.

"Come forth into the light of things,"
Let Nature be your Teacher."

Tennyson thought that the "Flower in the crannied wall" had inviting mysteries which he could not learn; and that if he knew them he should know what God and man is. This is a

good place to copy the answer The Rhodora was to give to the sage who asked why its charm was wasted on the earth and sky :

“ Tell them, dear, that if eyes were made for seeing
Then Beauty is its own excuse for being :
Why thou wast there, O rival of the rose !
I never thought to ask, I never knew :
But, in my simple ignorance, suppose
The self-same Power that brought me here brought
you.”

This is not what is called Travel ; but in some degree it answers the same purpose, and it is a good preparation for journeying further afield. If we are disposed to move in our neighbourhood, let me commend an excellent guide-book for this home travel ; one which has been much read in the past—Gilbert White's Natural History of Selborne. The date is 1789, but all of which he wrote remains, and we can find it when we will. Write the name of your town in place of his, and the book will still serve you. Selborne is a little, undistinguished parish, fifty miles from London. This traveller describes it, and the things in it, as if they were on the other side of the globe. He tells of its “ one simple, straggling street ; of the two rivulets, one of which, after a hot season, had yielded nine gallons of water in a minute.” He talks of birds as if they were princes, or younger members of a noble family ; of their coming and going, and of all their ways. He sums up the

whole in the Naturalist's Calendar, where birds and flowers and rivers are portioned out among the days of the year, after their own pleasure. This thoughtful, observant man had enlarged his life by this conversance with the world. "The world of nature!" Yes, but is not the world of nature, in its way, as wise as the world of men? Think of this man, with the science of his time, meeting life as he found it in an old tortoise with which he came to terms. He watched it, for it was a living thing, and had the rudiments of thought. He marked how it scrapes out the earth with its feet and throws it over its back, and then settles down in the house it has builded. He noticed that it was timid when rain was coming, and hid in a corner. He saw that it knew its friends, and would hobble towards a poor old lady who had cared for it for thirty years, but would take no notice of strangers. He closes the story with this: "P. S. In about three days after I left Sussex the tortoise retired into the ground under the hepatica." Not an important event, but perhaps it was as well worth noting as the daily drive of a royal child, or the rigging of an imperial yacht.

Now, having rested at the side of the road, and within sight of our church spire, we will take up real travel. But there is no need that we should leave our own country. This is for the most part unknown to us; and we are already aware of the

rewards it promises if we will come for them. If we want fine scenery, it is here, in great mountains, deep gorges, broad plains; in lakes and rivers and cataracts which are nowhere surpassed. If we want antiquities, they are here, in the remains of forgotten civilizations; in buildings and mounds, and the implements of vanished peoples. We have strange tribes, with strange customs, on our borders. The Archæologist, the Ethnologist, the Botanist, the Geologist, the explorer and adventurer, will be recompensed for his toil; and the man who seeks merely interest, and refreshment for his jaded energies, will come back with new stores of knowledge, and with a wider outlook upon the world. There should be a special pleasure in seeing one's own land, in getting a look at its cities, its industries, its advance, and its possibilities, and in acquiring some sense of the responsibilities which are upon the citizen of the Republic.

There is, too, an eminent fitness in knowing what is near us before we seek the things that are remote. The old counsel has much of good sense: "Know most of the rooms of thy native country before thou goest over the threshold thereof." It must be confessed that at present the facilities for travel in the lands commonly visited in these days of wandering exceed those to be found in the remote portions of our own country. This is right, for the old lands should have ad-

vantage over the new. To the ordinary mind foreign lands have a greater attraction than our own. They have more history, and, therefore, more historic places and buildings. They have more things of which we have read, and more of the treasures of Art in all its departments. Our national history is briefer, and has fewer memorials, while we are by no means poor. Yet, naturally, and by custom, our face turns eastward, and our willing feet bring us to the sea. The inducement to "go abroad" is very pressing when we can go far with small expenditure of time and money. Although we cannot "put a girdle round about the Earth in forty minutes," if fiction is to be trusted, this has been done in twice forty days, and there is the promise that it will actually be done in less time.

When we are about to go abroad, the question forces itself upon us, Where shall I go? The earth is not very large, as worlds run; but to us it is of very considerable dimensions. The inquiry finds much of its answer in the measure of time at our disposal. Travel is now a science. In the popular systems of touring, the places which a stranger must see are economically arranged. This arrangement is much better than nothing, but we miss much in flying swiftly from one town to another. For towns and mountains and lakes must be seen in a somewhat leisurely fashion, if one would have more than the right to say that

he has been there. Still, even a glance has some value, and the glances give an outline which books and pictures must fill in when there is time. But the man is better off when he can elect his route, and do it in the hope of another electing in another year. This means preparation. He must know something of the world in order to choose his course. This learning the way is one of the pleasures of travel. The imagination becomes anticipation, and is enjoyed in advance. Dr. Hale has expressed his disappointment in the first view of new places, because he was too well prepared for what he saw. "I said to myself in a sort of heart-sick way: Is this what one gains by travel! A man might as well stay at home." But this was the first view, and soon there were found things enough which had not been looked for. It is pleasant to have the pictures in our school books give place to the realities, and to be able to transfer the names from the books to the places. Everyone has an idea of Venice with its Grand Canal and Ducal Palace, and thinks of Egypt as a long stretch of sand with the pyramids and palm trees, and deliberate camels. The reality gains interest from the picture it fulfils.

I am not disposed to question the value of good advice. Travellers are more than ready to give this. But when all is said, there is an honest satisfaction in finding one's own way, and in the gratifying of one's own desire and curiosity. If

he wishes to see a particular place, that is a reason for seeing it, though no other person advises it. He may not desire the most desirable, but if his desire is thwarted there is disappointment, and he is conscious of a void in his experience. A man wants to visit places and things which he has heard of. He will be told that it is foolish to stop at Strasburg to see the great clock; but if he wants to see it he has the right to his preference. If he has a stronger interest in mountains than in paintings, let it be so. He is journeying for his own advantage, and acquiring that which he will enjoy at home. It is especially true in these matters, that there is pleasure in doing as you please. It is of no use to quarrel with men over their taste. It may be an amiable weakness which does no harm, even when it wins no approval. Many will know what was meant in the conversation of Dr. Johnson with his faithful biographer. They were walking at evening in Greenwich Park. Perhaps to prove Boswell, Johnson remarked, "Is not this very fine?" "Yes, sir; but not equal to Fleet Street." "You are right, sir." Having admitted these things, it is in place to say that a man's taste and desire should be instructed until they seek the best. They will get more by being more. What he carries away determines in a large measure what he will bring back. It is a serious point, that in his travel he takes himself with him: and he should be not less careful to have

an intelligent companion in himself than in some other who shares the journey. Companionship in travel tests the companion; it does more, it tests each man, and he finds out whether he can get along well with himself, and be good-natured and accommodating.

In many ways, travel is subject to conditions. It is not wise to delay the journey long after one is able to begin it. There are too many uncertainties to make this discreet. Bacon wrote that "Travel, in the younger sort, is a part of education; in the elder a part of experience." He added, "He that travelleth into a country before he has some entrance into the language goeth to school, not to travel." Upon which instruction it is pertinent to remark, that it is a good thing to go to school, and there is profit in combining this with travel. Fuller's counsel is to be taken with consideration: "Travel not too early, before thy judgment be wise; lest thou observest rather shows than substance, marking alone pageants, pictures, beautiful buildings, etc." Many of these points are settled by the stubborn fact that a man must travel when he can, when he has the means and can have release from the business of life. The timely journey has regard to the expectation of its renewal. It leaves much for the next coming.

Times have changed since the old worthies gave their prudent counsel. The impassable bar-

riers of mountain ranges are traversed by fine roads, and these of themselves, as marvels of engineering, are among the chief attractions. They have meaning and history. Fuller said that men should not travel beyond the Alps. The objection was moral rather than physical, for "Mr. Ascham did thank God that he was but nine days in Italy, where he saw in one city [Venice] more liberty to sin than in London he ever heard of in nine years." He attributed it more to God's providence than their adventure, that some of the gentry had gone thither and returned without infection. "If thou wilt see much in a little, travel the Low Countries." Certainly: but from the Low Countries it is a short way to Sweden and the Göteborg Canal; and thence to ramble along the fjords of Norway, and to sail among the islands on the way to Cronstadt, and to wait in St. Petersburg and Moscow, and to move on and up as far as one wills to go—this is genuine pleasure.

Travel is easier than it used to be, but it has parted with many of its charms. It was more interesting and romantic to climb a mountain on foot, or on horseback, than it is to be pulled up by the weight of a tank of water. But the modern way saves time, as there is commonly some loss with our gain. There is everywhere enough to enjoy and remember.

I have said nothing of discomforts. These ex-

ist, but are not worth the naming. They are often amusing at the time, and make good stories afterwards. Grumbling is transient and has a satisfaction quite its own. If there are simplicity and honesty in Touchstone's complaint, there is discretion in his comment: "Ay, now I am in Arden, the more fool I; when I was at home I was in a better place; but travellers must be content."

If one would travel he must not be afraid of trouble. Home conveniences and luxuries are not easily transported. The discipline of doing without them has its use, and they acquire value by their absence. In almost every department of life some compromise is called for. It has been remarked that artistic furniture is always uncomfortable; and that comfort and art do not go together. It may be replied that furniture which causes discomfort is not artistic, in that it is not suited to its purpose. Something of the same tenor may be said with reference to travel, but with this difference; that travel has for its chief end something beyond itself, in which the comfortable reward will be found. For this we must needs pay the price. Still it is to be acknowledged that this discomfort is reduced to a reasonable compass, varying with the means at one's command. Ease has to be paid for: but money does not lay the dust on a long road, or hold the ship steady in a heavy

sea. When we reach nature, rich and poor are nearly on a level. The variation is in equanimity, and they must learn to carry the equal mind who would wander abroad.

It has been already suggested that a good part of the benefit of travel is in the travel itself; in the movement, the change of place; in getting away from the house, the office, the neighbour, the daily duties; in coming where new thoughts will arise with new objects of thought: where the emotions will be quickened, life enriched and its horizon broadened. The pressure upon the brain is changed or removed. It is refreshing to wake in the morning without care, and to come into a world which has no mail or newspaper. This implies days at sea, with their leisure and refreshment—long, restful days in good weather. The ships are getting too fast for our good. As if this were not bad enough, the ingenious disturbers of the peace are planning to bring to the ships in mid-ocean messages from the shore. These will come floating through the good salt air, and landing like wild seabirds on the deck. It is a pity. Is there to be no escape from the strife and whirl of life? It is pleasing now to mark how readily the man of many cares drops them all and floats on, content without his paper, in blissful unconcern. It is only for a shortening interval. The old, restless life is in waiting, on the watch for his return into captivity. Why not let his ticket of

leave run as long as it can? For the time, the new is better: the new places and the new thoughts. Burton writes of this in his characteristic fashion: "Although our ordinary air be good for nature or art, yet it is not amiss still to alter it; no better physic for a melancholy man than change of air, and variety of places, to travel abroad and see fashions." He quotes Rhasis as enjoining travel and a variety of objects, "and to live in diverse inns, to be drawn into several companies." To show what change may come to a man's vision, he tells a story from Petrarch of a young gallant who loved a girl with but one eye, without noticing the deficiency. His parents sent him abroad; after several years of absence he returned, and meeting the girl, asked by what chance she had lost her eye. "I have lost none," she said, "but you have found yours."

What shall we go to see? Mountains, glaciers, lakes, skies; paintings, and statues and architecture; governments, schools, shops, houses. We shall also see where great deeds have been wrought, and shall look upon kings and statesmen. Perhaps these will give more to satisfy us than all the things we reach. We may concur in the opinion of Lord Essex, that he would "rather to go a hundred miles to speak with one wise man than five miles to see a fair town." The pleasure of seeing men and the places they have made famous comes through the power of association.

We imagine that which we do not see, and give to events their historic setting. It is a happy faculty which enables us to do this. A man distinguished for his work is, very likely, not distinguished by his appearance. We think of him in the work and pay our homage accordingly. It seems incredible that this quiet field where cattle and sheep are grazing could have been the scene of a great battle. Imagination brings back the armies and we hear the roar of cannon. There are many places where this process of restoration must be wrought. We have here another illustration of the truth, that we carry abroad much of that we find. Impressions are corrected and deepened; they take a more substantial form; while we are creating and fashioning that which we look upon. One advantage of this is, that we can preserve and remove that we have seen. With this transference, and the aid of photographs which we select with the scenes before us, we are able when far distant to reproduce the vision and all which surrounds it. Farther than this, we are able to compare our thoughts with those of others who have been in the same places—a delight to them and to us. It is to be regretted that many distinctions which were interesting are passing away. The traveller finds that things are not so peculiar as he thought they would be. Costumes and customs are falling into sameness; the old which was picturesque has been

supplanted by the new which is not. Men seem to be run in one mould. The native variety was better. It seems inevitable, that as men are mixed they lose something of their individuality, and show this in their dress and speech. This is convenient for the stranger, but he has to pay for it. Perhaps we expect too much. The earth is to a great extent one fabric. It was made to be used, rather than as a storehouse of rare things, or a place to be visited by wayfarers. It was made to be lived in. It is a good world, and deserves to be seen. But it must be remembered that every land is commonplace to its own people; and that lands and peoples have many things in common. Still, there are sufficient novelties everywhere to repay the traveller, if he is in a reasonable mood. Many have thought to find in Palestine the "Holy Land;" but it is much like other lands. There is nothing but history to suggest any advantages. He who gave it renown came into the world as it was, and the roads were rough under His feet, and the lilies beside His path were fair. The hills of Gallilee were not higher or smoother than others, and the sea which lay among them had its quiet waters, which were stirred by the winds till the ships were not safe, and the sailors' hearts failed them. Yet Palestine will draw those who know its story, who will find there what no place besides can offer them. But it is because they carry the thought with them

that they have their reward. He who takes to Palestine a reverent spirit will find a resting place for his reverence.

The time has come when the traveller must extend his ground. Europe, or the most of it, is too well known, and visitors have made it too much like their own land. There are still unexplored portions. Now and then one ventures to Siberia. Russia is becoming open to the stranger. Men go to India, China, Japan, and the novelty of those lands has been lessened. The north of Africa is now on the tourist's route; but the continent is beyond. We have our new possessions with which to make acquaintance. There are more distant and obscure regions, where a ruder civilization, or the rudeness of savagery, can be seen. The question is already under discussion concerning their destiny. Visitors have done them little good, but in most instances all the good they have sought to do. It is a dreary prophecy that the savage races must disappear. "Manifest destiny," which little deserves so smooth a name, is against them. New races must supplant the old—thus it is spoken. The white man must rule. If it be not right, it is destiny. Perhaps if we could go among those whose fate we carelessly pronounce, we might think better of them. Doubtless we are in advance of them, and it is not difficult to account for this. There may be ways of helping them upward without subduing them. There are

signs that we are trying to do this in some of our new possessions. The low races have been sometimes regarded "as weeds in the human garden." They may not be weeds, even if botanically they are different from ourselves. Those who live among them come to like them; to find virtues, and possibilities on their own plane. The few cultured men and women who are giving their life to them count that life well bestowed. As things are now they have no better helpers than those we call by the good name Missionary. We should learn to estimate more correctly the nations carelessly regarded as in all things our inferiors. There is much in the agricultural system of the Asiatics, in their engineering, and in their architecture which we do not surpass. Many of the arts have reached an enviable excellence. We admire their works while we fail to do justice to the workmen.

In their philosophy, and even in their religion, is much which deserves our study. Here are regions well-nigh inexhaustible waiting for the traveller who is seeking new fields. When the venturesome man escapes from the throng and finds his way into these unfrequented lands, and to these unknown races, he may learn new lessons, and widen his thoughts and purposes. Travel would not lose its interest in becoming useful. The young man who thus extends his knowledge may with it enlarge his life.

We cannot travel beyond the earth and come back to it. Yet perhaps the portions of the regions about us which are set with sun and stars are not so vast as we have imagined. It is suggested now on high authority that our sun is at the centre of the planetary system. If this be so, we are living near the centre. If it be true that there are no signs of intelligent life on any of the other worlds, the earth rises in importance, and to be a man is a greater thing than we supposed. We shall range the heavens with our optic glasses, and travel along the milky way with stations at the stars. But we may well be more content to live upon the earth, to wander over it, to know its history, to enjoy its riches, to do the work which can only be done upon it. It will not be long and we shall emigrate. We know the way.

I close abruptly with familiar words. "Reading maketh a full man; conference a ready man; and writing an exact man." To which I venture to add,—Travel a broad-minded and a contented man.

XV

RELIGION

THIS is not a Sermon. To anyone who has been patient enough to read these pages it may seem superfluous to have a chapter with this title, inasmuch as there have been frequent allusions which have a religious tendency. I have seen no reason why these should be avoided when they were in my way, and it would have been affectation to turn aside from them. I am glad if they have been noticed. Still it is fitting that here at the end there should be a presentation of the religious life more specific and systematic.

It is the disadvantage of religion that many of the common ideas relating to it are indefinite and inaccurate. The word has a meaning of its own which has distinct boundaries, and we shall not think less of it if we keep within these. There is need of clear thinking and definite statement. It will do much towards securing these, if we bear in mind that Religion is a personal term. It belongs to men, and to each man; but it always refers to God. It is a word of the spirit, before it is anything else. In it are involved the man's

knowledge of God, and the reverence and obedience which are due to Him. There may be a life which for its excellence is called religious, but which is not religion. It has virtues which religion requires, but these are for other reasons and do not of themselves have visible connection with the Father in Heaven. We gain nothing by confusing terms. We can admire the life without giving to it a quality which it does not possess. Religion, then, is between God and man. It denotes the relation of man towards his Maker, and the feeling and conduct which grow out of this relation. Very much as patriotism needs the country, and friendship the friend, and a child the parent, does Religion for its completion need God.

We know that there is one God, and that God is one. He is Eternal. We cannot compass with our thought a life which has no beginning; but we cannot pause at any point when we look backward, nor think of a time when there was no life. The whole matter of eternity is beyond our finite thought. Yet it is a reality, and it means a great deal to us that we are able to feel its truth. There was one life and from that has come the life of all that lives. It is in the angel, and in the lily which art places in his hand. It is the life of man. It is given to him as to no other being upon the earth. He shares the life with the things which live; but he ex-

ceeds them; with higher faculties whereby he knows himself, and knows and uses the forms of life around him. We are learning many things about life, of its method and process; but life itself cannot be defined in terms which make it clearer. We still repeat the words of In Memoriam: "Thou madest man," but we are not held to the remainder of the line: "He knows not why." We may not give all the reasons, but we know that he was made to possess the earth and to enjoy it, and that the Creator might have here those whom He could love, and who could respond with love. We can hardly conceive of the Creator as content until He had crowned all his work upon the earth with one superior to all, who could understand the other works, and could know and love his Maker, that is his Father. The Father-nature, which is eternal, must needs have one who would be the child; hence the man. The language was Oriental, but the wish of Abigail, the beautiful wife of Nabal, was not beyond the possibility when she assured David, "the soul of my Lord shall be bound in the bundle of life with Jehovah thy God." Perhaps the Westminster teaching is as good as any: "Man's chief end is to glorify God, and to enjoy him forever."

"He thinks he was not made to die;
And thou hast made him: thou art just."

The earliest and best record which we have of

the creation of man is in very realistic terms; but their meaning is plain. "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Herein he surpassed all which preceded him. He was in the image and likeness of his Creator; for his life was one with the divine life, from which it had been breathed. There is room for all the methods of life-giving and extending which we may discover; but this study has to do with the process rather than the fact. It is in this higher nature, with its godlike reason, conscience, affection, will, freedom, that man has his alliance with his Maker; and it is because of this that Religion is possible. Between the divine mind and man's mind, the divine spirit and man's spirit, there can be that relation which we name Religion. We have evidence of this in our consciousness, and in the general consciousness of mankind. Many reasons are given for the universal belief in God, and these are of weighty interest. But I suppose that with most men the reason which is in our nature, in our consciousness, is the most constant and satisfying. To state this in a very crude way, the portion of the divine life which is our life, is conscious of the whole life in which it belongs, from which it has its being, and by which it is maintained. All that is necessary to our present purpose is to

see from what Religion rises, and why it is real and permanent. The man feels the presence of God; his spirit looks to its Maker who is the Eternal spirit; approaches him with reverence, seeks his favour, obeys his will. This is the natural working of man's divine nature when it is pure and free. There is in this more than nature; there is duty, truth, right. The best statement is in the first and great Commandment renewed by Him who best knew God and man. The whole being is to be devoted to God, in its deepest emotion and its fullest obedience. The reasonableness and necessity of this are evident when we think upon our being—what it is, whence it came, and to what it moves. On the other hand God is our Father, with all the love, and care, and life which the name can mean. To speak with uttermost reverence, He is, in a way, pledged to the love and care. The Creator will do right. We have, then, Father and child, and in this paternal and filial relationship Religion lives. To be His true child is to have the religious life. Let me repeat, that this is a personal relation, and also that the knowledge of God and of His goodness and His will may influence those who do not acknowledge this personal devotion. They approve the things which are excellent, but in their approval may be no thought of doing them because God requires them. Even as they may take his blessings with-

out any thought of Him as the giver of them, or of any return they should make in gratitude and obedience. If this relation with Him were confessed, these things would be done and enlarged; while the entire life would have a higher purpose, and more steadiness and more inspiration; more of the courage and comfort and uplift which are needed in this complex world, Religion has the further advantage, that it is the entrance upon the eternal life which we desire. It is good training for the coming centuries. Duty is, therefore, the Sacrament of life. In it we are "partakers of the divine nature," which is made manifest in "the power of an endless life."

We are looking down the ages of which these years are an inseparable portion. It is of interest to mark that what is termed Our Lord's death—although in the first instance that word is not used to describe it—was a breathing out of his life, which corresponds to the breathing in by which man became "a living soul." The life was commended to God who gave it, while it still belonged to Him to whom it had first been given. From the beginning it was the divine gift, to be divinely used; and, when it had finished its work on earth, to be promoted to the larger life of the adjoining world. Everywhere and for ever it was to stand in the thought of God.

I have lingered among these primary truths, because when we consent to them all else is

simple and possible. If it be asked what guidance we can have in the life of Religion, it may be answered that we have ourselves. While our nature is pure and guileless, and our intuitions are unhindered, we feel the impulses which are to be obeyed. We have the light in us. We have Reason to show us our path and Conscience to bid us walk in it. As a matter of fact, we are not greatly in doubt upon the principles and motives which should have control. If we are in doubt concerning the duty of to-morrow, that of to-day is not often obscured; and by starting with that which is closest we shall be led into that which is concealed because it is remote. To begin right is a long way towards the end.

We have more than ourselves. There are good men whose lives commend their methods, whose counsel is trustworthy. We have the Bible. We have "The Teacher," who is The Way and the Truth. We can have the Spirit of Truth for the asking and using. It is certain that if the divine guidance had been sought and followed, the history of the world would have been happier, with peace and good will among men. It is only through this that the best estate can be attained. We have seen a failure of other ways and means, and this might well turn us back upon the original right. Even prudence dictates this. It is of encouragement to mark

that good men are well agreed upon the principles of life. They differ in many opinions, but they are more in harmony upon duties. It is found, also, that when good men agree upon the rules of life, they repeat what Christ has taught, and often in His words, and perhaps under His authority. Think if there is any maxim or rule approved by the wisest men which is not found in His words. Consider if it has been reasonable and wise to select these, and to leave His other teaching. We have all learned so much, directly and indirectly, from the New Testament it is not surprising that it influences those who do not read it, but who remember the teachings of parents and others who did read it. It is impossible to separate the influence of Christ from the wisdom and good which are in the world. Many are using His teaching who do not confess His name.

As regards knowledge of the right, I should like to submit the inquiry whether we are frequently and for a length of time, in serious doubt regarding our immediate duty; or the principles which should govern us in deciding what we ought to do. Perplexing questions will arise; but do they relate to the motives and methods by which all questions should be determined?

Let us keep this matter by itself and not let it be confused with other things. Suppose we go to the New Testament to learn our duty. There

are certain questions connected with the Book which we cannot answer ; questions of authorship, and of interpretation. But the man who comes to the Book for instruction in duty, after he has determined to do his duty whatever it be, will not be left in uncertainty. This is not theory, but experience. There are many who take this course and give one testimony upon its working. Those who walk by this rule are the ones to bear witness to it, and there is no reason why they should not tell the truth.

Leaving for the time the questions which scholarship must settle, if it can, we come to the Book which it places in our hand as its latest work. There are four records of " the Teacher's " life, and their instruction is plain, and is approved by the Conscience which has the support of the willing mind. These teachings are unfolded and illustrated by men who stood near " the Teacher." They are embodied in institutions. They have passed into literature. They have entered into civilization. They have fashioned and controlled the life of as wise and good men as the world has ever seen. As the years have gone on some things have been added by men in the way of interpretation ; but we can get beyond these and read for ourselves. We should be able to separate from the teachings any unworthy assertions which have gathered in the years, and to see the truth itself. We have what we may esteem the original

teachings, in many times and many ways presented to our thought. Given the two points,—God whom we know, and Duty which we know,—and the religious life is easily within the reach of our thought, and seems to need only the assent of our will.

I have spoken of the New Testament and of “The Teacher” who lives in it. I do not go further than this, into other books and to other masters, because if we consent to Religion it will undoubtedly be that which Christ teaches. Even if we do not take His name, we are not likely to take any other. There are Mohammedans in this country; but we shall not take Mohammed for our leader. Buddhism was not a religion in the strict sense; and while a few eccentric persons are talking about Siddhartha we shall not be drawn into the dreariness of his despair. If we have a Religion and give it a name, in all probability we shall call ourselves Christians. If we have any sacred Book it will be the Bible. This does not mean that we shall entirely agree in our beliefs, in our conception of truths, in our form of worship and service. But it does mean,—and I use the terms in a generous way,—it does mean that, we shall call Christ our Lord and Saviour, and shall devote ourselves to the doing of His will.

If in the future we should come upon some truth, some revelation, which gives to our Religion more character, more light, more claim

upon our intelligent confidence, a better control, a more spiritual energy, a fuller inspiration, we shall be at liberty to receive it. There will be more light, but it will not oppose the light which is now shining. When one thinks of this, there comes to mind the reply of the disciples when Christ asked them if they, too, would go away from Him,—“Lord, to whom shall we go?” Experience up to this time proves that for the submissive mind to begin to learn of Him is to continue in discipleship; and to be more and more disposed to refer all questions of belief and conduct to His instruction. “Come and see,” remains excellent advice. There was formerly a hopeful doctrine called the “Perseverance of the Saints.” It was really the doctrine of constancy, and upon our side has this support, that wise men will adhere to the life which asserts and demonstrates its excellence. Why should it not be so, or what reason can be given for deserting that which we know to be the best?

It is a very sad thing when a man of his own will contracts his life and denies himself the wisdom and ability which he needs and can easily possess; when he refuses the best, the largest, the most useful. We need the fullest truth and force. There come hours when new and unlooked-for calls are made upon us for which we should be in readiness and might have been. That is a touching incident in “The story of a short life.” It

was in the army. The Colonel's boy was slowly dying. Every officer, every soldier, loved him. They opened his door that he might once more hear the men in church, singing "The Son of God goes forth to war." The old Major came to him. He was a brave man and no peril could affright him. But the tears came as he looked upon the boy and heard his last request—"Major, pray for me." A halting excuse was the answer. He would have given his life; but not that. "Major, pray for me." Still he could not. When the request came for the last time, the soldier called up all his thought and in halting words repeated the Benediction. He ought to have been able to pray with the boy, and he could have been. There are skilful physicians who are able to commend to God those whom they cannot save, and to comfort stricken hearts with the comfort the world cannot give. Why should not every man be able to do things like this?

Religion provides for all good conduct. There are no virtues which it does not demand; so that one who obeys its precepts may be confident that his life is fulfilling its purpose. But it not only assigns the duties and commands them, but it provides the strength with which they are to be done, and gives the needed incentive and encouragement. It makes a man's duty and ability equal; that is, the duty which he has and the ability which he can have,—for it often asks for more than the man of

himself can give; then it offers him the additional strength. The demand shows confidence in us; and the larger the demand the larger the honour. Thus we are kept in league with the divine resources. Under certain conditions a man "can do all things"; the conditions are that he shall be required to do them with the means in his hands, and within his reach. The old saying that "a man is immortal till his work is done" may be matched by this: a man is omnipotent till his work is done; that is, up to the limits of his work.

We are not to think that only Religion makes great demands upon us. Life is full of large requirements; of hard work and heavy burdens. It is not, in itself, easy for men to do their full work. The world is unreasonable. Religion gives us this advantage, that it enables while it commands. This is one part of the meaning of Prayer. The promise made to prayer is of wisdom and strength to do our duty; not to do everything, but to do what it is our duty to do. Hence duty is not exorbitant or inconsiderate. Religion brings this further benefit, that it keeps us dependent upon God, and thus under bonds to think of Him, and to come to Him for guidance and power. Its requirements are made with this understanding. Hence there should be no hesitation to commit ourselves to the life.

Religion is personal with each man. His advantages and responsibilities are his, and cannot

be transferred. Still, as many are similarly placed, those who have common interests and purposes will come together, as they do in business, in politics, and other domains. The disposition of the times is towards association. Unless this be restricted, it will reach the religious life, and men will associate in its interest. If their work is to be done on a larger scale, this is indispensable. The union of Christians began very early. It was simple for a time, and with variety; but afterwards assumed large proportions: and it is through various combinations that much of the work of Christianity has been done. In regard to these combinations and their merits men are not agreed. This is in many ways unfortunate, but it need not much affect our conduct. We can elect with whom we will associate; but it is best to stand with those whose mind and heart are essentially as our own. This leaves every man to construct his own life, but gives him the benefit of other lives. His services and gifts are more effective because they are combined with those of other men of the same purpose. In this way influence is enlarged and perpetuated. Men pass on; but the institutions in which they have invested themselves remain. An institution is better than a monument, because it is alive. A man's work is his best memorial.

It is a cardinal point in Religion that it shall be useful beyond the one man. Its law is, "not to be

ministered unto, but to minister." Its spirit is generous. Its seal is, "It is more blessed to give than to receive." Viewed as light, it shines; as seed, it grows; as leaven, it quickens the meal into which it is cast. It is always a reaching out. It finds its neighbour, at the door, or at the end of the earth. The Christian never forgets that Religion came from Palestine to Italy, and from Italy to Britain, and from thence to these American shores. Hence he does not confine it here, but speeds it on its way over land and sea. The most notable movement of modern times is the outreaching of the Religion of young men. Colleges of different lands are united. Young men are going from America and England and other countries into the far East, to join with the students there, that every man in the world may learn that the Eternal is his Father, and may serve Him in spirit and in truth. It is a wonderful movement, of students who volunteer for the service of humanity. "Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country, since the day of Pentecost?" It was promised on that day—"young men shall see visions. Your sons and your daughters shall prophesy." Not till our time has the promise been fulfilled. When Harvard College sought an inscription to write upon her wall, against the names of men who gave their lives for their country, glorifying their learning with de-

votion; before the eyes of young men going out year by year in the service for which she had trained them; she found no better words than those of the old prophet who held duty of more account than length of days. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." The one trait of the young man which "the Teacher" named was his freedom. "When thou wast young thou guidedst thyself, and walkedst whither thou wouldest." The young man has no past to detain him, no commitment to bind him. He can choose his path through the world and elect his work. He holds his opinions in the light, and his purposes wait upon duty. To him with special force comes the summons to service under The Young Man who is to rule the world and bless it; who at three and thirty laid down his life as His best gift to men, and set His name into every great design and every advance of humanity. He calls young men to His service. He calls their courage, their ambition, their liberty, and sends them forth "even so" as He was sent. The life is uplifted when it answers, saved and uplifted. James Walker said to his students "Young gentlemen, you have more need of Religion than Religion has of you." It is true; but there is another truth. Religion has need of young men; that it may live in the earth and that it may rule the world in righteousness.

There is no interest of men,—Education, Business, Science, Politics, Art,—which does not need them. Here lies the young man's opportunity, which has never been surpassed. He is free. He will do as he wills. Yet let him repeat to himself the saying of a wise man, that the weight of the universe presses on the shoulders of every moral being to hold him in his place. Let the universe press. He can bear it. "The glory of young men is their strength,"—it is the Old Testament. This is the New Testament: "I have written unto you, young men, because ye are strong." Let the weight press, let duty call, let Religion choose, and he is on his feet; light in his eye, daring in his heart, strength in his hand; his life sending forth his answer, "Here am I!"

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